ON THE

SENTIENT FACULTY,

AND PRINCIPLES OF

HUMAN MAGNETISM;

TRANSLATED FROM THE FRENCH OF COUNT DE REDERN,

AND ELUCIDATED WITH

Notes,

By FRANCIS CORBAUX, Esq.

OF WINCHELSEA.

"He that answereth a matter before he heareth it, it is folly and shame unto him." Proverbs, Chap. xviii. ver. 13.

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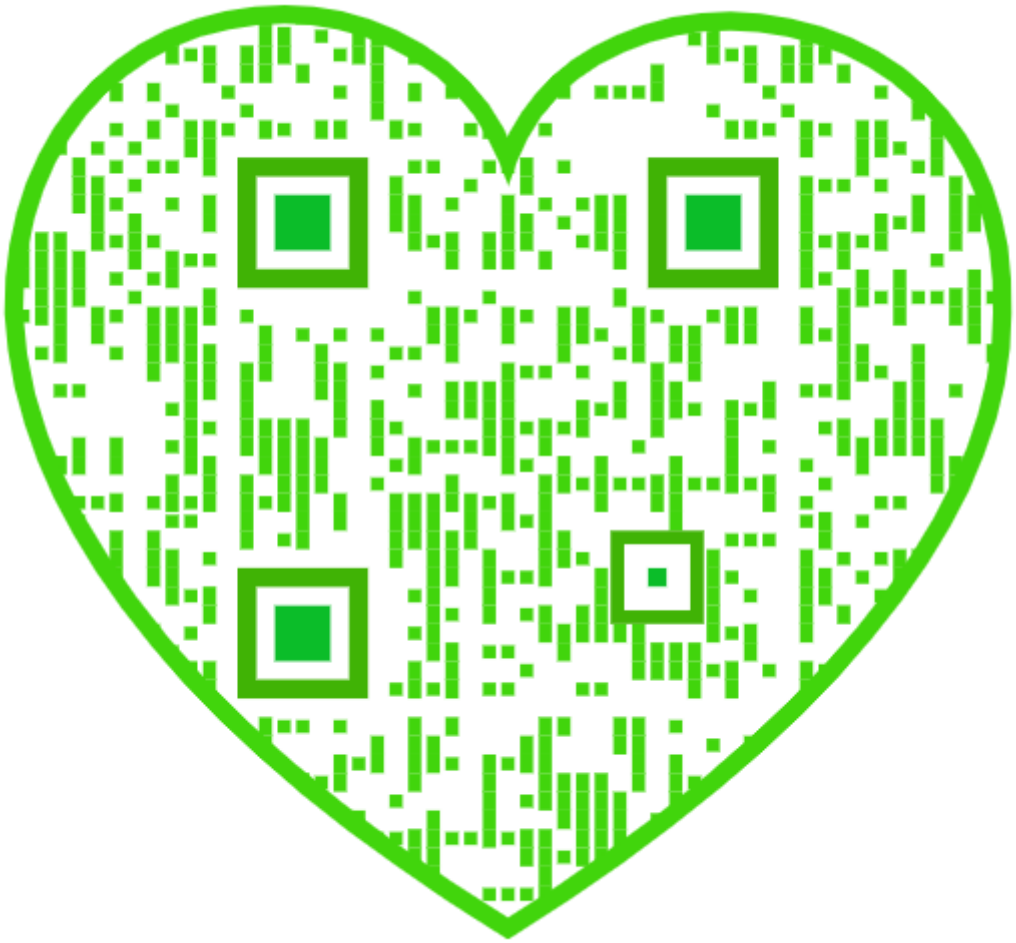

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PREFACE.

THIS work embraces, within a small compass, objects of the first magnitude. It points at elevated truths, upon which we are solicited to meditate; and is a compendium of momentous considerations, each of which might be the text of a whole volume.

The author is a Swedish nobleman of science and erudition, residing in France. He is member of a society instituted at Paris, under the presidency of the Marquis de Puységur, for the purposes of improving the knowledge of Human Magnetism, encouraging its practice, and diffusing information concerning that doctrine, purified from intermixed errors. With these

views he published, under the title of "DES MODES ACCIDENTELS DE NOS PERCEPTIONS" *the tract now translated, and of which the original has gone through several editions.*

His object has been, chiefly, to demonstrate that our five senses bear upon a common point of analogy, indicative of a primary and general form of perception, modified by each sense in a specific manner. He defines and compares our perceptions, sensations, and other faculties, under the influence of different states or conditions of human existence; and what he advances, with reference to the complication of those states, the developement and exercise of that primary and latent form of perception, the suspension of memory, and as it were the separate modes of existence in one and the same person, abounds in new and profound conceptions.

To avoid trespassing upon the province of critics more enlightened, I abstain from any

further analization of Count de Redern's book: nor could my own judgment of its peculiar merits, indeed, be received without the imputation of partiality. It shall merely be observed, in addition, that various matters selected by ancient philosophers as worthy of particular notice, yet treated in later days with inconsiderate disregard, are placed by him in such a clear and novel point of view, as to claim our most serious attention.

The conciseness of the work, and (if I may say thus much) its rather elliptic forms, considering the abstract nature of the subject, could not admit a translation by mere metaphrase, without degenerating into obscurity; therefore I have presumed sometimes to enlarge on the text, attentive to preserve the strict original sense, as far as local considerations have permitted. I have allowed myself the further latitude of supplying a series of NOTES; *either as necessary explanations, or for the purpose of adducing remarkable facts, illustrative of the author's statements and of my own opinions.*

However desirous of contributing to the object contemplated by the magnetic society of which I am also a member, it is not without hesitation that I venture on this undertaking. The present time is scarcely propitious to the promulgation of certain truths, which the public mind cannot view without prejudice and suspicion, in consequence of unfavourable impressions attending their first introduction, associated with false theories and unwarrantable pretensions; besides, a doctrine once discarded is thenceforth deprived of the privileges of novelty. There was to be waved the further consideration of my own deficiencies, towards the accomplishment of a task to which literary talents, if even possessed, would still be inadequate; unless the translator were familiarised, like myself, with facts of a peculiar description, from a long and daily habit of observing them. But I trust an indulgent and discriminating public will allow for my motives; and many intelligent persons having lately travelled on the continent, where Human Magnetism is not only patronised, but is also

practised by all classes of persons, not excepting medical men, this book may possess some attraction.

Should my efforts meet the approbation of a small number of persons of candid and comprehensive minds, having influence over the public opinion; and should they be induced to take up, in the spirit of truly impartial inquiry, the most interesting parts of the subject here exposed, they will ultimately be marked as benefactors of mankind, and the author's utmost wishes, no less than my own, will be realized.

Experience has shewn, that the more exalted a new doctrine, and the more transcendant those truths which it proclaims, the more opposition also it excites; and the greater lapse of time is requisite, for overcoming the phalanx of adversaries arrayed against evidence, however complete, which they pertinaciously reject to their own disadvantage, from a misconceived interest in supporting popular errors. That this short produc-

tion, therefore, will be assailed with every shaft of criticism is easily foreseen.

To critics of a liberal cast, who forbear passing judgment upon men, without hearing, or upon things without knowing them, it is submitted with due deference. But a silent appeal, to the future progress of general information, is all that can be offered to those who indiscriminately abet all prejudices propagated in sufficient extent to have become fashionable; *and who sustain borrowed opinions, upon any question, with greater intolerence and violence, in proportion as they have taken less pains to form a judgment properly their own.*

To persons who, adhering to the doctrine I am understood to uphold, have nevertheless taken a different view of it, a few words only need be addressed. I do not entertain any rivalship; and, in the pursuit of truth, am equally exempt from conflicting interest and personal pretensions. Neither am I wedded, nor

hostile, to any determinate school of Magnetists; but appreciate the real merits of each, fully aware that if their opinions differ in some points, they are reconcileable in the main. Justice and Liberality, towards all, is the course upon which I mean to proceed.

The medical men of this country, who deservedly hold a high rank in the estimation of Europe, for erudition, science and skill, may now without apprehension investigate and entertain the doctrine of Human Magnetism; since several continental sovereigns have publicly acknowledged its validity, and among the rest the king of Prussia, by a solemn decree. To prevent abuses, he has limited its practice, (as a profession) to the members of the Faculty; he has appointed a professor of it (Dr. Wolfart) in the Royal Academy of Berlin, and has founded an hospital, for the cure of diseases by the magnetic practice. Besides, the custom in Germany, as well as in France, is to combine this with medical remedies; by which means, cures have

often been accomplished with greater promptitude and certainty.

As a caution to all classes of readers, it may be sufficient to recal to their minds an Apologue, from one of our much admired writers, though not always unerrring or orthodox :---

" An Embassador was sent, by the Dutch, to the king of Siam. Attentive to every means of forwarding his views, he omitted not to insinuate himself into favour, by entertaining this Indian king with accounts of remarkable events, and things of which the latter was ignorant. The embassador once ventured so far as to say, that in his own country, at a particular season of the year, water became so hard that loaded waggons crossed rivers and lakes, with no more difficulty than on the high road. To which the king replied: I hitherto considered you as an honest man, but now I am convinced you are an impostor :---Go from

my presence: I will hold no further intercourse with you, nor with those who sent you hither."

The Translator.

ON THE

SENTIENT FACULTY:

AN ENQUIRY INTO

THE MODIFICATIONS OF PERCEPTION,

UNDER VARIOUS DETERMINABLE

CONDITIONS OF OUR EXISTENCE.

THE developement of all human faculties spontaneously results from the perception of our Being, and of external objects. Every perception is referable to some previous impression. Sensation is produced by the mode of our being affected, in consequence of the perceptions and impressions received. *Perception* involves a consciousness of our individuality, and of the existence and properties of the object to which it applies. *Sensation* also involves, in one common view,

that consciousness of self, and of the manner in which we are affected. *Understanding* considers and classes the perceptions, and the sensations; it frames *Ideas*, according to certain laws peculiar to its own essence: but an adequate degree of attention must indispensibly co-operate, without which act of the will, both perception and sensation would remain destitute of effect (1).

From these positions it is to be inferred, that however different their natures, sensations and ideas originate in one and the same cause. Yet it is a difficult matter to ascertain, with strict accuracy, what really belongs to the object perceived, contradistinguished from what belongs, solely, to the mode of perception with which we are gifted.

Space and Time---general conditions to which all our perceptions are subordinate---may, perhaps, be not any thing more than sensible modes of our understanding. They embrace, from the grossest sensation, to the

most abstract idea; and the boldest flight of thought would vainly attempt to withdraw, from their vortex, the smallest part of our existence. It has been impossible, hitherto, to account for that characteristic necessity with which is stamped every notion derived from them; otherwise than under the hypothesis just stated, and which is the more probable, as it clears up difficulties left without any solution in other known systems.

Our senses establish a relation between us and every surrounding object; they convey the perception of a multitude of beings, no less diversified in their essence, than varied in the modes of their existence; and by which we are affected, either agreeably or disagreeably, even before we can account for the sensations they have produced. Our ideas, our feelings, our passions, are simultaneously unfolded and combined into thousands of different forms.

(We shall remark by the way, that the true

secret of education, with regard both to individuals and to nations, consists in establishing a proper connexion between Ideas and Feelings; which is the most important point of consideration, for those whose object might be to act upon the mind, and to give any particular direction to general opinions.)

Man, from native curiosity, is induced to enquire about those objects which strike his attention. At the commencement, all things assume the semblance of reality; but we incline more and more to detect them as mere appearances, when proceeding to consider, as one collective object, that immensity of things held up to our view, and which we audaciously call the *universe*, without adverting to the narrow limits of our intellect, which preclude our encompassing more than a very insignificant portion of it.

The operation of those senses with which we are endowed establishes, between *self* and the objects of perception, *five* principal modes

of relation, which appear to be so many distinct means of discovering the properties of those objects (2). Of that number, some do not seemingly require the assistance of any medium, or intermediate agent, to inform us of the presence of those objects which exist distinctly from ourselves; but they act only when in contact with such objects. The other senses, on the contrary, operate at great distances; whilst their functions are performed through the instrumentality of specific mediums.

Atmospheric air, or possibly some other subtile fluid intermixed with it, is necessary for transmitting, to our sense of hearing, the vibrations which take place in sonorous bodies, and are even propagated unto considerable distances. A delicate ear is still impressed, very distinctly, with sounds no longer perceptible by a grosser organ. But how happens it, that such vibrations assume the form, sometimes of a rending sound, sometimes of a tremendous noise, and at other times of a

delightful melody?---What is the relation subsisting between that real property, which determinates any particular description of vibration in the sonorous body, and the sensation which arises from it?---Is it not the manner of our being affected, which we discover, rather than the nature of the object?

The sense of sight enjoys a peculiar privilege; that of establishing a relation between us and the *infinite*. It embraces, from the vermicule creeping at our feet, and the ephemeral insect fluttering around us on a fine summer's day, unto the celestial bodies which, revolving in their immense orbits, bid as it were defiance to eternity itself; but still it requires the interposition of a special medium. A fluid so eminently subtile, that thought alone can overtake its rapid course, seems to supply both forms and colours. Space is filled with the substance of light, whose agency however is effectually paralyzed by the interposition of any opaque body; and we are

environed with darkness, wherever that substance is unable to penetrate.

The character of our perceptions, by sight, is liable to influence from any particular condition of the appropriate organ: whenever this receives a material accession of sensibility, in consequence of disease, the objects become perceptible notwithstanding the circumstance of local obscurity (3); but sometimes appear destitute of their proper colours. What then constitutes, in bodies, that property to which we are indebted for the perception of colour?---We know it not (4); but again, our judgment refers to the mode according to which we are affected, rather than to the nature of its presumed object.

The eye, investigated in its detail, exhibits a very beautiful instrument, of which the *camera obscura* is only an imperfect imitation. The remotest part of that organ is formed by one extremity of the optic nerve, so expanding, as to receive without any confusion, and

upon a field extremely small, the perfect image of an immensity of objects, composing the most extensive landscape.

The ear is an acoustic instrument, the admirable structure of which is so calculated, as to collect the vibrations of sonorous bodies, and transmit them to a set of nerves directed through the internal parts of the head.

The olfactory sense, from its seemingly distant operation, is in some measure intermediate between those of feeling and taste, considered on the one part, and those of sight and hearing, considered on the other: it brings into contact such particles as emanate from bodies, rather than it informs us of any of their positive properties. Indeed, we scarcely know whether there be any such things as bodies essentially odorous; but certainly we could not, otherwise than from contact, perceive in them any quality of this description, were there to exist no odoriferous emanations. Smelling has some affinity with

Taste; the exhalation, from alimentary substances, being no less pleasurable to us than their sapidness.

Taste is, of all our senses, the one which in various respects approaches nearest to that of Feeling. It is a description of tact, applied by a specific organ to a property very diversified in its effects upon us, yet common to a vast number of substances, and to which we have given the appellation of *sapidity*. In this instance also, we obviously form our judgment of the sensation received, much more than of any property belonging to the bodies producing it; the cause of which remains entirely unknown. Taste, any more than Tact, is not susceptible of operating at a distance from the object to which it applies (5).

Tact, or Feeling, causes us to perceive the differences of temperature, the solid or liquid state, and the hardness or softness of bodies. It is a sense common to all those distinct parts

of our organization, which participate in the operation of the nervous system. Although it seems directly to inform us of the shapes of objects, yet is this information conveyed in a very indirect manner. All sensations originating from *tact* are dependent upon the description of the surfaces: these are found to be smooth---even---rough---asperous, &c.; but the notions of which we thus assume a conception, do not really consist in any thing more than a consecution of inferences, drawn by our understanding, from a comparison of sensations, and from repeated experiments.

It is observable, that one of the senses, which operates at distances even indefinite, and another sense, whose action would meet an insuperable obstacle from the smallest distance imaginable, equally convey to us a perception of the *shapes* of objects (6).

Our different senses have a common centre of analogy; and this appears to point out the existence of some PRINCIPAL FORM OF PER-

CEPTION, of which they were only particular modifications.

Sight touches the light; *hearing*, the vibrations of that fluid which has received those arisen in sonorous bodies; *smelling* also touches substantial emanations; *taste* and *feeling*, the very substances to which these senses are applied. All convey perceptions to us, and become causes of sensation, from some movement, some sort of modification in a part of our nervous system. At the same time, the diversity of perceptions thus transmitted, and the varied manner in which we are affected by them, constitute essential differences between each of those senses and every other; but the cause, probably very complicated in its description, is entirely removed from our knowledge.

Therefore it would seem, that the various points of information acquired through the means of our perceptions, and concerning the nature and properties of external objects, are

reducible to a single one, which alone can with any sort of reality be attributed to them; it is, *a notion of their shape*, which itself is not any thing more than a limitation of the three dimensions of space---*one of the sensible forms of our understanding;* that all the rest depend entirely on the particular mode of our perception; and that *sensation*, or the manner in which we are affected by any perception, belongs exclusively to ourselves.

The action exerted by the objects with which our senses are impressed, together with the effect produced upon the latter, are resolved into a propagation of nervous concussion, or excitement, even to the remotest ramifications discoverable in those nerves which belong to the interior of the head; and the product of this is *sensation* and *perception*. The former affects us, either agreeably or disagreeably: the latter calls upon us to notice the existence and properties of objects, or (to speak more accurately) the species of relation established between them and our

organization and understanding respectively. Sensations and Perceptions are classed by our understanding, according to laws derived from its proper nature; and our ideas are gradually unfolded, as those operations of the mind successively take place. What connexion does there exist, between operations of such description, and, either the interweaving of fibres and of vessels, or the properties of elastic fluids and of solid substances, all which form the component parts of organized bodies?

The instantaneous transmission of perceptions and sensations; the sudden operation of *human will*, upon the moveable faculties of our body, have long called forth the attention of philosophers and physiologists. Since anatomy has supplied more accurate information respecting the nervous system, an explanation of these phenomena has been sought in the supposed existence of a very subtile fluid, to which it is generally conceived the nerves

serve as vehicles, and which becomes an agent of *volition*.

But under such an hypothesis, it is necessary to admit that this fluid, usually denominated *nervous fluid*, has also to perform the functions of a medium, or agent interposed between the understanding and external objects, the perception of which is conveyed through its instrumentality. This, however, serves but to remove somewhat further the difficulty; and the main question does not the less remain as before:---

How are we to account for the relation subsisting between any movement of nervous fibres, or between the operation of any fluid however described, and our perceptions, ideas, understanding, and volition?

This question has given rise to various hypotheses. The least comprehensible of them all, is the one in which our different faculties

have been considered as the mere product of human organization; originating with it, and ultimately involved in its destruction.

For the present, we shall wave this important subject of discussion, and limit ourselves to investigating those modes according to which the exercise of the sentient faculty is manifested, under different conditions of human existence.

STATE OF WAKING.

The waking state is better understood than any other. It is that of which the appropriate phenomena maintain the most constant character; unless disease, or violent passions, should occasionally produce an alteration in the regular uniformity of their features.

The gift of speech establishes a relation between each of us and our fellow-creatures: it opens a free communication amongst all mankind.

The human body is a submissive instrument; the use of which, according to the degrees of strength and agility it has attained, meets with no difficulty.

The senses freely perform their respective functions, without impediment or interruption.

Through their instrumentality, the perception of external objects is conveyed to us with a sufficient degree of intenseness, to prevent confusion from ever taking place, between them and the remembrances recalled by memory, or either the combinations or varied fictions of the most vivid imagination.

The general forms of Time and Space, together with every notion of determinate periods and localities, are maintained in an invariable order.

Sensations and ideas are classed with regularity, recorded in the memory, and revived by each other, according to some sort of rule, in which Volition does not seemingly cooperate. This generally occurs in the same order, whether simultaneous or successive, in which they originated; otherwise it results from analogy: the two former apparently depending on some mechanism of organization, and the latter on some operation of the mind.

Volition, however, exerts no inconsiderable power over our ideas. We command, or we repel them; we settle our attention upon, or remove it from them, at pleasure; we compare and we reflect; judgment and reason discriminate between truth and error, semblance and absurdity, morality and immorality of actions or of thoughts.

When absorbed by predominant ideas, our attention is withdrawn from external objects; and we fall into a particular mood, commonly called *absence of mind*. Often, allowing the imagination to rove at a venture, we lapse into a species of reverie, in which reason and volition are no longer concerned. Our secret inclinations are then called into imaginary action; and the best method of acquiring a thorough knowledge of ourselves might be, to study what passes within us, at those times when, losing sight of the world of realities, we give the rein to fanciful images of our own creation (7).

A remarkable psychological phenomenon not unfrequently occurs, during absence of mind: we cease to be inwardly sensible of the existence of external objects, without however an absolute discontinuance in our perception of them. This is still subsisting, but for a while we remain without any consciousness of it; and it is only afterwards, that an object, the presence of which we had not noticed at the time being, is recalled to our mind (8).

The interval is but small, which separates this particular state from that of sleeping; the phenomena belonging to which require the more attentive investigation, as they do not exhibit the same characteristic evidence as those which accompany the waking state.

STATE OF SLEEPING.

In this, we are divested of the locomotive faculty; and our limbs but imperfectly execute a few semi-motions, which are merely the involuntary results of sensation (9).

Our senses become incapable of conveying any perception of external objects.

The body, so obedient to our call when in the waking state, now refuses its co-operation.

There passes within us a sort of curious scene, of which most frequently we are rather spectators than performers; and yet, almost always deeply affected by it. Sometimes, it may be compared to a magic-lanthorn: a variety of images file off in succession, without order or connexion; they are pleasant or

unpleasant to us, and occasionally appear so hideous as to produce grief and terror: invisible interlocutors speak, whom we only hear, without seeing. At other times, it is a complete event: animals, human beings, fantastical ones, appear to act in our presence; we converse with them, and feel as somehow participating in the imaginary occurrence. But this is much less any positive action, originating with ourselves, than a condition in which we experience very diversified sensations; and any attempt at real action is, almost invariably, accompanied with a sense of unconquerable difficulty in the execution.

The common notions, which in the waking state are referable to time and space, subsist only in a vague manner during sleep, when there scarcely remains any further idea of them, than the image of some particular place, together with the forms of objects. Persons of all centuries, and of all countries, are then reunited: every thing is referred to the pre-

sent; and all idea, whether of past or future, is entirely out of consideration.

Sometimes the objects are confused, and appear as it were through a mist, but still retain a seeming reality; the sensation always remaining sufficiently lively to produce this effect, because it then meets no point of comparison, from any actual perception of external objects.

We are liable, during sleep, to a variety of intense affections; such as pleasure, allurement, grief, or horror. Sometimes, we feel ourselves in a condition peculiarly wretched; but are sensible, neither of the verisimilitude or absurdity of events, nor of the morality or immorality of discourses or actions. Memory, Imagination, Inclinations, the Passions, are all active; but the mind affords only a passive attention. Neither Judgment, Reason, or Volition, take any concern in the occurrences of that fantastical world (10).

It is not a little remarkable, with reference to this state, that our most noble faculties, and the coarse envelope which serves us as an instrument, should equally be subjected to such a condition of absolute supineness; whilst every other part of ourselves preserves its full action. And it is no less so, that we should daily recommence attributing a similar reality to the same chimeras, of which (happily for us) the far greater part are usually forgotten, the moment we awake.

It has often been assumed, that, during profound sleep, all our faculties are reduced to absolute inactivity; yet we ought to be intimately convinced, that there is not one single moment of our whole existence, in which we are destitute altogether of perception, sensation, and idea. Children, generally of a more moveable disposition than adults, exhibit symptoms of inward and almost constant occupation, during their sleep. A well known method, of learning with greater ease any lesson by heart, is to repeat it near the time of

going to sleep; and by so doing, it is always best remembered the next morning. A striking concatenation is frequently to be remarked, between the first ideas occurring to us in the morning, and those which occupied the mind previously to falling asleep. Upon observing one's self at the instant of being awoke, even in the most abrupt manner, it will invariably be found that some idea was, immediately before this, preponderating in the mind: it is however a transient recollection only; which, unless seized with the greatest care, will not afterwards leave the smallest trace. How could these operations be accounted for, under the supposition of our faculties having remained entirely inert; and the non-existence of intermediate series of perceptions, sensations, or ideas, throughout the course of the night.

Several phenomena, of a specific description, are often manifested during sleep. They have sometimes been considered as a mere modification of that state, and at other times

as constituting a disease; but probably are neither the one nor the other. They belong to the condition of *Somnambulism;* and this has lately been called *Noctambulism*, in order to discriminate from *Magnetic Somnambulism*, which has exclusively retained the first denomination.

STATE OF NOCTAMBULISM.

This has a greater affinity with the waking, than with the sleeping state.

The Noctambulist exerts his locomotive faculties; has the free use of his limbs, with that of speech, of understanding, of volition, and (according to outward appearance) even of his five senses; but with a very remarkable alteration, as to that of sight.

He possesses greater dexterity, with more agility, and displays superior intellectual capacity, than when awake. He treads, without apprehension or accident, the most perilous paths; upon the roofs of houses, or any where else, with certainty of attaining the end which he has proposed to himself. He reads, writes, and composes; revises what he has performed in the waking state, as a master would correct the exercise of his pupil.

He sees, although not with his eyes; which, very often, are open and reversed, so that the whites alone are perceptible; or else the pupils are paralyzed. The interposition of any opaque body, between his eyes and the paper upon which he is writing, would not compel him to discontinue; neither would he be aware of any intended obstacle, nor indeed would it in the least operate as an impediment.

Sudden noise is attended with a sort of uneasiness; yet has he only a very vague sense of hearing (11).

The presence of spectators is unnoticed; nevertheless, he speaks, and often returns answers (12).

If a traveller, he occasionally feeds his horse; and even might sometimes become a dangerous companion, to those sleeping in the same apartment.

Noctambulism is a particular modification

of the waking state; but, in this instance, the whole action hinges upon a series of internal ideas (13). The Noctambulist does not maintain any relation with external objects, excepting such as are referable to that series; with which however his sensations correspond, as if founded in reality. If he conceives it to be winter, he will shiver even at midsummer.

As soon as the action terminates, he relapses into natural sleep; and when awake, has not the smallest recollection of what occurred; yet often remembers the whole, on the next recurrence of Noctambulism.

DELIRIUM, INSANITY,

And other States of Disease.

The alterations caused by violent passions, or by disease, in our perceptions and other faculties, might with much propriety have been adduced in the exposition of the waking state; but we have conceived it best to omit them in that paragraph, because they exhibit a mixture of phenomena, referable to states very different in their respective descriptions. We shall only make the general remark, that such complications are often met with in human nature; and that the utmost care and attention are requisite, for accurately discriminating the component elements.

Delirium and Insanity of mind, in all their degrees, and considering the latter as a permanent condition, approach much more our ordinary state than is commonly believed.

They principally consist in a deficiency of due proportion, between the functions performed by the memory or the imagination, and the degree of vivacity with which we are impressed by the perception of external objects, and by the sensations thence proceeding. When the functions of Memory are disproportionate, present objects are blended with absent ones ; and when the disproportion applies to the functions of Imagination, we then confound fanciful objects with realities.

The different species of Insanity have already been defined and classed, in various medical works ; hence it would be a useless task to recal them. The discriminative shades of such diseases are innumerable, according to the degrees of activity and aberration of our intellectual faculties ; the state of which, sometimes, has rather a curious analogy with the employment of our mind during sleep.

Were a person asleep to be supplied with the command of his senses, and with the usual

forms of his understanding and imagination; were all his remembrances, his ideas, and the sensations connected with them, to be, at different moments, raised to various standards of vivacity,---such as would be, one while, in equilibrium with that of his perceptions of external objects, and another while transcend this ratio; and were the use of his bodily faculties, under such circumstances, to be freely restored, so that his appetites and passions might have the full range of uncontrolled action, the condition of such person would then completely resemble madness. He would blend the present with the past; confound both persons and things, under the most incoherent combinations; and blindly surrender to those violent inclinations and brutal passions, which in the waking state are submitted, by reason and judgment, to the considerations of propriety and moral law (14).

Females of unquestionable virtue have been known, during such aberrations of the mind, wholly to abdicate their native character of

modesty ; and the very best, the meekest of men, to slaughter, in cool barbarity, their nearest relatives or most intimate friends.

Sometimes every idea seems extinct, and superseded by perfect stupidity. At other times, the active faculties are urged to their utmost standard; but the mind, and the imagination, exert those faculties upon fantastical materials.

When insanity is not otherwise characterized, than by the excessive predominancy of any particular passion, the exaggerated ideas which apply to it acquire such a degree of vivacity, as to assume the illusion of absolute reality ; in which case the person thus affected is very rational, so far as other matters may be concerned, but he cherishes the favourite fancies; and any attempt, to thwart him in their indulgence, might possibly excite a violent rage, even in one naturally of the mildest temper.

A remembrance, almost foreign to the real cause of this calamitous disorder, may sometimes absorb all the faculties, and become a settled idea. One very striking instance of it has been noticed :---A Hussar, mounted on a white horse, suddenly brought to an officer's wife the intelligence of her husband's having been slain in battle ; upon which she fell into complete idiotism, entirely lost her memory, and ever after had constantly before her eyes the representation of a hussar upon a white horse, although she retained no recollection even of her having been married.

Diseases of various descriptions modify the human faculties in a very remarkable manner. They seem to stimulate some particular faculties, at the expence of all the rest; raising them to an unusual standard, or else stamping them with some peculiar features. On other occasions, they either subvert, or entirely arrest the exercise of certain faculties. Those of which we are speaking belong, mostly, to that genus which has been described under the

head of *Nervous Diseases;* because the nervous system, then, is either symptomatically or principally affected.

A very curious circumstance accompanies the specific case called *Catalepsis*, and belonging to that cathegory of diseases. The body no longer urged by the impulse of volition, to perform those movements of which it is capable, becomes apparently insensible; and, as if a jointed statue, maintains any position into which it is placed. But whether this be with the co-operation of such afflicted person's will, or without it, is still a question to be solved (15).

The phenomena, which attend diseases of such descriptions, are often complicated with those belonging to *Magnetic Somnambulism;* a further condition of human nature, which we purpose investigating, after having indulged in a short comparative review of the points hitherto considered.

COMPARATIVE REVIEW.

WAKING.---We have the use of our senses, and of the organ of speech. The body is obedient to our will. We maintain an intercourse with our fellow-creatures; and with all external objects the perception of which is conveyed to us, without impediment, through the medium of the senses. A due proportion is preserved, between the vivacity of such sensations as perception has produced, and remembrances, together with ideas; by which is precluded any confusion of present with absent, or of real with imaginary objects. Memory, Imagination, Judgment and Mind, exert the respective degrees of action to which they are impelled by volition, according to our natural dispositions, and to the stage of developement which from previous cultivation those faculties have attained. Ideas are recalled, as well as combined, with order and

regularity; and we possess adequate command over them, to confine our attention to those selected as proper objects of consideration. The exercise of all our faculties is under the controul of reason; which, in its warfare with the passions, restrains the inordinate course of our ideas, and constitutes Man a moral Being. Reason, when carefully improved, ultimately becomes, even without effort, the guide of our actions; and far from being dreaded, as a troublesome monitor, is then hailed as a faithful comforter and constant support.

It is almost useless to say, that our various faculties are not here pointed out as Beings distinct from ourselves; but it is somewhat difficult to describe and class them, without adopting some sort of personification.

By the *Principles of Good* and *of Evil* (16), ---our *two natures* (17),---*Topaz* and *Ebon* (18), we ought not to understand any thing more than that perpetual warfare, maintained be-

tween reason and the passions; of which the mind is in some measure a spectator. Thus is man subdivided, as it were, into three distinct persons: one constantly impelling him towards a precipice; the second withholding him from it; the third contemplating the scene, and always diposed to join the stronger party. There might almost be discriminated a fourth: it is the body, performing every function requisite for its preservation, without our interference, or our otherwise noticing its operations, than from occasional derangements of harmony to which it is subject.

Sleeping.---The perception of objects is not supplied by the senses. The body denies its service. We no longer enjoy the faculty of speech; whilst all intercourse is interrupted between us and other human beings, or outward objects. Memory and Imagination are propelled into action by a mover unknown. We take no active part in what is performed, and are merely spectators of what is exhibited. Remembrances of all times spontaneously re-

cur, without order or connexion. Combinations are formed, which dissimilitude and eccentricity strangely characterize; notwithstanding which, every thing assumes the aspect of present reality, whether this arises from actual increase in the absolute intensity of our sensations, or from their being no longer outweighed by those more vivid sensations, which the perception of external objects produces during the waking state. Inclinations and passions are revived: we no longer preserve any command over them; by which, on the contrary, we are completely subdued. Ideas follow in succession, without rule or order; and forcibly arrest our attention, without leaving us the power of withdrawing it from them. To those ideas, the mind applies only a passive consideration; without framing any combinations. We are altogether divested of Reason, Judgment, and Volition: according to our conception, nothing is deemed bad, or absurd: we yield, with equal impotency, to pleasure, grief, pain, or death.

Although the memory is constantly active during sleep, it retains but very imperfectly the occurrences of that fantastical world. The recollection of dreams, in general, is not lasting; and for the most part, no trace of them remains.

When sleep becomes very light, it participates of the waking state; and then the attendant phenomena assume a mixed character (19).

Noctambulism.---The noctambulist converts into action a series of internal ideas. He acquires the perception of external objects in a different way; and such perception is less comprehensive than in the waking state. He makes use of his bodily faculties. The mind forms combinations according to its accustomed mode. Memory, imagination, and attention, are subordinate to the will; but the exercise of every faculty, in the noctambulist, is exclusively referable to that series of ideas with which his mind is employed.

As soon as the action has terminated, he relapses into natural sleep; and upon awaking, every occurrence of his preceding state is entirely forgotten (20).

Delirium and Insanity.----Delirium does not constitute a distinct condition, but shares in all the phenomena attendant on insanity; with this difference however, that they bear only a transitory and symptomatic character.

Delirium never presents itself unaccompanied with disease. We are induced to consider it as proceeding from too great an affluence of blood to the head, combined with some affection of the nervous system.

Insanity is rather a peculiar evil, than any determinate malady; persons under mental derangement very often enjoying perfect health, in every other respect (21).

However different the various descriptions of insanity, the principal phenomenon remains always the same. It consists in a disproportion, between the standard of vivacity with which are received the perception of external objects, and the sensations they produce, and the fictions of imagination, or the remembrances recalled by memory; whether it be, that strong passions supply a sufficient degree of vivacity, in the chimerical ideas entertained, for causing them to assume the aspect of reality, or that it proceeds from a general deficiency of equilibrium in the individual.

Nervous Diseases: Catalepsis.---In order to warrant their discrimination, as if belonging to any specific condition of human nature, it would be necessary that they more constantly produced a material alteration in the standard of potency of our various faculties, or in the relations existing between the senses, or the understanding, and external objects.

The remarkable phenomena which sometimes occur, in those cases, do not probably belong to the disease itself; but they rather proceed from a complication of spontaneous *Somnambulism*, perfectly analogous to a peculiar state of the same denomination, and known as being produced by the exercise of human magnetic power. The characteristic features are similar in both, and are reproduced with sufficient uniformity to discriminate this state from any other. Its investigation is intimately connected with the matter under consideration; nor could it possibly be excluded from the present comparative exposition (22).

Insulated facts and diversified opinions, relative to the Somnambulic state, have been recorded from time to time in numerous publications; but neither an adequate and satisfactory theory, nor even sufficient materials upon which it could be established, have hitherto been offered. The connexion which probably subsists, between what has been observed of

this extraordinary state, and other branches of settled knowledge more universally diffused, has not been duly attended to; hence many persons are still disposed to question its very existence. Such scepticism is justifiable; for common sense refuses credit to reported prodigies.

We believe that this state is entitled to an attentive enquiry; and shall attempt it, however uncertain our prospect of success.

Those already conversant with Somnambulism will readily conceive the difficulty of such investigation, in the present limited state of information upon the subject; and this is so closely interwoven with the doctrine of *Animal Magnetism**, that we must previously indulge in a few general considerations upon the latter.

* For this denomination, the translator substitutes the more consonant one,—*Human Magnetism.*

HUMAN MAGNETISM,

AND

SOMNAMBULISM.

All the information hitherto obtained, concerning Human Magnetism and Somnambulism, considered as matters of enquiry and observation, has originated within the last forty years; but the magnetic practice, guided by routine only (23), and a few indeterminate notions of Somnambulism under the vague attribute of something wonderful, have probably existed from the remotest antiquity.

We meet with traces of them, in ancient authors as well as modern, and in the popular traditions of every country. The Oracles, the Pythoness, the Possessed, the Visions, the Sybils, the Predictions, the Magicians, the Fairies, Witchcraft, Spells and Charms, supply indications in that respect, which

are sufficiently obvious to any person exempt from prepossession, and of enlightened mind.

In former ages, and before the discovery of printing had diffused science throughout mankind, as a common treasure of which every one could partake with an equal right; when distant communications existed through the means only of long and perilous voyages, and when the priests of each nation were the sole and mysterious depositaries of all acquired knowledge, which they imparted to none but their initiated, every fact of an extraordinary description assumed a supernatural character, in the opinion of the vulgar and ignorant; who could not otherwise account for it, than by admitting, either some especial interposition of divine power, or the influence of infernal spirits.

Such has not, in our days, been the fate of Magnetism and Somnambulism. And we must observe, by the way, that these denominations were rather injudiciously selected; the

first having no common relation with the Magnet (24), and the etymological signification of the other referring but very imperfectly to the object itself.

In the first instance, they were extolled with a degree of enthusiasm, bordering upon fanaticism. Next, they were persecuted by the Parliament of Paris, and by the Faculty of Physic, with that party spirit which too universally characterizes corporate bodies. Afterwards, they were stigmatized as objects of ridicule; and ultimately, the occurrences of the French Revolution nearly sunk them into oblivion (25). Since that time, the public attention has again been revived upon those subjects; but though motives of mere curiosity may at first have had a greater share in it, there has lately been noticed a general desire of substantial information.

As to the few, who conceived that the exhibition of somnambulists might convey *substantial* information to the public, upon

these matters, they have not only been disappointed, but have drawn merited opprobrium upon themselves (26).

The progress of knowledge now requires that an investigation should take place, with that impartial disposition which ought ever to be our guide, in scientific discussions; that the mysterious irradiance, with which Magnetism and Somnambulism are still encircled, should be cast off; and that these should be rallied under the banners of Physiology and Psychology, from which they ought never to have strayed.

Many writers have sufficiently enlarged upon these topics, to warrant our referring, to them, such readers as might be desirous of more minute information; and we more particularly recommend a perusal of *Mr. Deleuze's* excellent work (27), which, if written with somewhat less scrupulous caution, would doubtless have been more completely instructive.

Our immediate province shall be limited to pointing out, in a brief manner, the notorious facts of which any one can easily convince himself; with the addition of the leading opinions, by which it has been endeavoured to account for them.

First fact.---Every human Being is gifted with the power of exerting upon his fellow-creatures, and especially when they are under the influence of disease, an *action* which is altogether tonical and curative. This is done by means of a very simple process; and has, amongst other effects, that of eminently stimulating and increasing, even in a very prompt and sensible manner, the functions of circulation and perspiration. Such action is denominated Human Magnetism.

Second fact.---The magnetic action is less conspicuous at the commencement, than after repeated contact, which is effected chiefly by the imposition of hands, and would ap-

pear requisite for the speedy attainment of any remarkable degree of efficacy. This part of the process is said to *establish an affinity* between the parties.

THIRD FACT.---The action, of which we are speaking, has sometimes the further effect of casting the individual upon whom it is exerted into a peculiar state, in which the usual mode of his perceptions, referable to waking, undergoes a very important alteration; such as raising certain faculties, among the rest, to a higher standard, whilst on the contrary it contracts others within a narrower circle. And this state has been called *Somnambulism.*

The antagonists of this doctrine have denied the reality of such Magnetic action, and referred all the effects, alleged as proofs of its existence, to the sole imagination of the parties magnetised.

On the other hand, Magnetists have accounted for this action, by admitting that

some eminently subtile fluid is urged into movement by the magnetic process; and that human VOLITION, operating under certain stated conditions, has the power both of directing and increasing its influence.

Among the number has arisen a sect of Spiritualists, who have contended that the process alluded to, and called *Manipulation*, has no further efficacy than to sustain the attention of the magnetist; that the potency of Volition, solely operating on the fluid, is competent to direct its action unto very considerable distances, without any possibility of interruption from physical obstacles. Some others have lately denied the very existence of magnetic fluid, and maintained that volition alone operates on the persons magnetised, without any intermediate agency.

But the limits of the present tract do not admit our following up a regular discussion of those hypotheses; therefore we return to the subject of *Somnambulism*.

A predisposition to this state probably depends on some circumstances of primitive organization: the condition of disease, however, is generally propitious to the production of somnambulism, which ultimately is brought to a crisis by the process of magnetising. Such predisposition is greater, in some individuals, than in others; nor can all magnetists produce somnambulism with equal facility: some relation of analogy seemingly contributes towards it, independently of differences in predisposition on the one side, and of power on the other. Any slight indisposition, such as *Coryza*, or a *Defluxion*, will sometimes be a sufficient cause to determine this state; while, at other times, it may not take place even in case of a most serious disease. It further appears to be not altogether incompatible with perfect health; particularly in subjects of an age approximating puberty (28).

There are numerous instances in which the somnambulic state has spontaneously occurred, without the co-operation of magnetic ac-

tion (29); and there are other instances of self-willing somnambulism, or of persons who have been cast into that state by their own immediate action (30).

We are of opinion that such predisposition does not solely depend upon nervous irritability, which circumstance can exist without any tendency to a crisis of this description; but that it rather depends on some peculiar susceptiveness, in the nervous system, of the influence of magnetic fluid, the existence of which can scarcely be called in question.

The magnetic action is apt to produce, in many subjects, a sort of slumber which is not unresembling common sleep, yet ought not to be mistaken for somnambulism. To this however it is often conducive, and almost always precedes it; sometimes indeed during a few moments only.

We have attempted to direct the observations of a somnambulist, towards another in-

dividual susceptible of a similar state, at the very moment of the latter being cast into it; and have then been informed, that all the nerves were observed to stiffen, or in some manner to bristle up, and that the blood was uncommonly affluent to the heart. Such observations are not very easily accomplished; owing to the increased irritability of subjects in the somnambulic state, and their mutual aversion. The instant of entrance into somnambulism is usually marked by a slight movement, which practice enables one to discriminate.

The commencement of this state constitutes a sort of infancy, requiring real education. Somnambulists appear more or less struck with the novelty of their condition: some, however, not particularly so; but others express a degree of surprise, and even alarm on that occasion. A certain length of time may elapse, before they manifest the employment of their mind; and then we ought carefully to avoid urging them to speak.

They are not altogether unaddicted to chimerical ideas, which possibly may degenerate into visions (31). Each somnambulist is, in some respects, a subject to be discriminated; as exhibiting moral features different from any other in a similar condition, and hence requiring to be attentively observed.

The proper management of somnambulists requires, from the very first moment, that the Magnetist should exert in the utmost degree his rational powers, judgment, and sagacity: it is a sad case, for a somnambulist, to have fallen into the hands of an extravagant practitioner of Magnetism!

One who is judicious will follow the Socratic Method; carefully avoiding so to direct his questions, as would suggest the answers, and still more of insinuating his own conceptions on the matter agitated (32).

The somnambulist, from a peculiarity of his condition, is very tender to all physical

and moral influences. A trifling and apparently unimportant circumstance may, at certain times, be sufficient to disorganize his intuitive faculties; by which is meant that he would lose, wholly or in part, and possibly beyond all hope of restoration, the appropriate form of perception which solely constitutes his *clearsightedness*.

The magnetist has a prodigious ascendancy over the ideas of his somnambulist; hence he ought to consider it an essential part of his duty, to preserve the latter from every prejudicial influence, and to exert his own in such manner as to be productive only of salutary effects. He ought diligently to scrutinise the specific qualifications of the somnambulist; and endeavour to trace the direction to which they incline with most power and radiance of intellect, the better to cultivate their developement. He should train him, habitually, to discriminate the reminiscences of his waking state, from what exclusively belongs to somnambulism; and always contain him within

the bounds of just and sound reasoning. Should the somnambulist be capricious, irrational, or addicted to any species of juggling; should he tamper with veracity, or manifest any vicious inclinations, any malevolent passions, it then becomes the magnetist's imperious province immediately to recal him within the vortex of truth and moral notions (33).

A relationship of this peculiar description, cemented on the one part with confidence and dependance in a very eminent degree, necessarily imposes on the magnetist a variety of duties; all of which must be strictly and faithfully discharged. The condition of a somnambulist is such, that it cannot bear to be trifled with, in any respect.

From what has already been said upon this subject, it will easily be conceived that such state is incompatible with the unwary publicity to which it has, for some time past, been subjected. Should there be any desire of trying experiments, it is necessary to understand

that somnambulists, from their extreme susceptiveness of influences both physical and moral, are instruments of such delicate nature, as not to admit of those experiments being attempted in the presence of any other than persons fully to be relied on, for prudence and judgment. Should the object be to consult a somnambulist respecting the concerns of his own health, or for the benefit of any other person's, nothing ought then to disturb his indispensible tranquillity; and a careful selection should be made, even in the number of his most intimate friends, before they are admitted on such occasions. Collections of curious people give, to a very serious matter (admitting of course its reality), all the outward appearance of a pitiful quackery (34); and they always expose the somnambulist to imminent danger of disorganization, thus *wantonly marring him, in the last resource which nature held in reserve for the recovery of his health* (35).

We shall endeavour to present, in an aggre-

gate point of view, the circumstances which appear essentially to characterise somnambulism; yet this must not be understood to constitute a common type, indiscriminately applicable to all somnambulists. The varieties, observable amongst human Beings in that state, are no less considerable than the differences existing between them when awake. The primitive disposition; the manner of training somnambulists, during the progressive developement of their faculties, with various accidental causes, have their respective shares of influence, both upon the features and standard of those faculties in each individual; and besides, somnambulism is further liable to many complications, which may depend upon the description of disease whence it originated (36).

The body has greater dexterity than in the waking state. There is a remarkable acceleration of the pulse, and increased irritability of the nervous system. The senses of Feeling, Taste and Smelling, are more acute; and the

perceptions through that of Hearing are limited to those objects with which the somnambulist is either directly or indirectly in affinity, by a communication of magnetic fluid; whether produced by his touch, or by that of the magnetist.

The eyes then are closed, and no longer perform their usual office; but the somnambulist possesses a sort of internal sight, through which means he perceives his own interior organization, that of his magnetist, and of any other person with whom the latter has made him to communicate. He notices the different parts of such organizations; but only successively, and according as his attention is directed to each: he discriminates their structures, forms and colours. He sometimes possesses the faculty of perceiving external objects by a peculiar sight, impossible to describe; and then they appear to him more luminous and radiant, than when he is awake (37).

He experiences a painful reaction of the

bodily afflictions of those persons with whom he is in magnetic affinity. He perceives their various diseases; anticipates, with certainty, the paroxysms which such persons are to experience; has a sensation of the most suitable remedies, and not unfrequently also, of the medical properties of substances offered to his notice. There exists, amongst animals of the brute creation and certain diseased persons, an analogous sensation referable to their own diseases: the vague expression of *Instinct* has been resorted to for explaining this, but we had better have confessed our entire ignorance upon the subject (38).

The somnambulist is competent, not only to direct his own treatment, but also to practise magnetism upon others; and he better understands its application, than the most experienced magnetist does when awake.

He prescribes the days and hours, which are most proper for his being made to resume the somnambulic state.

His intuitive faculties are liable to increase with the intensity of disease, as also gradually to decline with the progressive improvement of his health; and the most imperfect somnambulists usually possess them in a sufficient degree, for discovering the remedies applicable to their own cases, whilst such as they prescribe are always harmless and generally of a simple description (39).

Memory is very active in the somnambulist. Ideas which could not be recalled to his mind, when awake, now easily recur to him; even the nightly dreams, of which the most imperfect traces only had been preserved at the first moment of emerging from sleep.

His imagination is rather inclined to exaltation. He is susceptible of Jealousy; not quite exempt from vanity and self-conceit, which sometimes may induce him to practise little deceptions, calculated to enhance his own value; and then, if under the government

of an unsteady magnetist, may prove uncommonly capricious (40).

He does not attach the same importance, as in the state of waking, to those notions by which we are usually governed in social intercourse, concerning matters of personal demeanour (41.)

His will, although not inactive, is easily subdued by the influence of volition, even mentally exercised by the magnetist.

Very striking oppositions may be noticed, between his present opinions and those which prevail in him when awake. He will condemn his own actions; and speak, regarding himself, as he would of a third person, an utter stranger.

His intellect is more comprehensive; his elocution superior, and his faculties of combination more extensive. He possesses greater

powers of ratiocination; his notions of morality are more distinct and correct, than in the waking state, of which all the ideas and recollections are still present to his mind (42.)

The aptitude to Somnambulism, in any subject, is usually limited to the duration of his disease; it may sometimes be retained after health is restored, but in that case is almost always an imperfect state, of which the specific faculties are scarcely entitled to any confidence. The particular duration of each somnambulic crisis is variable and undetermined; it may be only a few minutes, it may be several hours, or even whole days, according to circumstances.

At the very moment of being awoke, the somnambulist entirely forgets every thing which he has heard or said, indeed generally every occurrence of his preceding state; and the most prudent line of conduct is to abstain from conveying to his mind any information upon those subjects. A perfect remembrance

of the whole, however, takes place at the next and every succeeding crisis of somnambulism; though even a considerable period of time may have elapsed (43.) Memory is thus completely suspended, but nevertheless preserves its wonted fidelity. This phenomenon is one of the most remarkable among many others elicited by the state alluded to; and it supplies almost invaluable indications, under a psychological point of view, contributing to overrule a principal objection urged by Materialists in support of their doctrine (44.) Still a reminiscence of what has taken place during somnambulism may sometimes, and by a singular transition, occur in the waking state: the events may again represent themselves to our mind, whilst in natural sleep, and be remembered after waking, as in the case of common dreams.

There is further a mixed state, which (although not with perfect consistency) has been called *Semi-crisis;* a denomination originating at the period when magnetism was first intro-

duced by Mesmer into France. Somnambulists were then called *Crisiacs*; and the state of somnambulism consequently a *Crisis*, from the nervous paroxysms which sometimes were its concomitants; particularly when that state was produced by the instrumentality of a certain machine, termed *Baquet* (45). Patients who have become somnambulists are not disinclined, during their convalescency, and even after a radical cure, to this sort of semi-crises or imperfect somnambulism. It is then complicated with a medley of dreams; and more or less accurate recollection of what occurred during its continuance, is often retained after the subjects are awoke. We ought carefully to avoid exciting this imperfect state; because if unwarily suffered to become habitual, it might possibly degenerate into a sort of mental derangement (46).

We have noticed, in the foregoing part, that the features of somnambulism varied extremely in the different subjects; and that state might indeed be so delineated, in ge-

neral terms, without scarcely deviating from the truth, as to appear contradictory in almost every respect.

Thus we may occasionally meet with somnambulists, whose eyes remain open; with some who hear every kind of noise, or else are taciturn, concentrated and immoveable like statues; with others who dance, and perform upon musical instruments; also with those who speak at a venture, do not notice any thing, neither form combinations of ideas, nor are able to discover remedies even for their own complaints. But all this proves only the wide difference which may subsist between one individual and another, and the sagacity with which the state here described ought to be investigated, in each particular instance, before we place any reliance in its general and characteristic advantages (47).

Glaring light is annoying to somnambulists: it is proper therefore to place them in a somewhat dark station (48).

They observe an irradiancy to issue from the fingers of the magnetist, and sometimes from his hair. Magnetised substances also appear radiant to them, and as it were in a blaze; especially when such are considerably impregnated with magnetic fluid, admitting its real existence (49). They have a perception of that fluid in the ambient air; not unlike the sun beams, when penetrating through a closed lattice window, and enlightening atoms of dust. They inform us that the magnetic fluid is inhaled with atmospheric air; that it is conveyed from the lungs, into the mass of the blood, and from thence into the whole nervous system; that it ultimately transpires through the surface of the body, and chiefly escapes at the extremities of the fingers and hair; thus accomplishing a sort of regular circulation (50).

They recognize particular persons from a sensation of the magnetic fluid, which exhaled from the latter affects them in an agreeable

or disagreeable manner, according to the modification it has then undergone.

The magnetist ought always to interpose himself between the somnambulist and any third person, whenever it is conceived necessary to bring them into communication by contact; in order to deaden the effect, always disagreeable, of such first approach.

Somnambulists make use of the magnetic fluid, as one would of a lighted taper: when touching a diseased person, they apply their hand to that part which is the immediate object of attention; so as to impregnate it with fluid, and become better enabled to investigate the same. With regard to them this, fluid would appear to perform a function similar to that of the various mediums which, in our waking state, transmit to us the perception of external objects (51).

Independently of the testimony of somnam-

bulists, concerning the question of magnetic fluid, the opinion of its existence appears to be further supported by direct experiments. We may, at some future time, enlarge upon the present matter of discussion; and then shall relate those experiments with the most scrupulous accuracy (52).

Viewing this question as a mere hypothesis, abstracted from either assertion or experiment, such an opinion does not involve any absurdity: it might even be easily reconciled with any general theory, applicable to elastic fluids of all descriptions.

Yet some warrantable objections appear difficult to solve upon a first inspection:---

According to what mode of operation can the magnetic fluid serve as a medium, in our perception of external objects?---

How does perception take place under such operation, even at considerable distances, not-

withstanding the interposition of physical obstacles?---

By what further operation can human volition direct, and also increase the action of magnetic fluid?

Let us enquire, in the first place, whether the solution of those questions could not be aided by satisfactory inductions, drawn from uncontroverted facts, referable to other fluids the existence of which is considered as sufficiently ascertained.

In our ordinary state, the perception of external objects is unquestionably conveyed through the instrumentality of elastic fluids, operating as specific mediums.

Light equally transmits to our perception the objects most approximate, and those most remote from us. We see the fixed stars; and still *Sirius*, the nearest to us of the whole number, is presumed to be at

a distance from the earth not less than *three millions of millions of miles* (53). Light is considered as a fluid eminently elastic, and yet nothing proves it to expand in a lateral direction: its progress is always rectilinear (54). We know not whether the beams of heat and those of light, both which the sun apparently sends to us, move with the same rapidity; nor whence proceeds the impulsion which urges light with such prodigious speed. It is unable to penetrate opaque bodies; but with regard to all those described as transparent, it penetrates them without impediment, whatever be their densities, provided the rays fall not upon them in a line deviating too much from the perpendicular.

A medium of some other description conveys to us the vibrations arising in sonorous bodies. Sound is propagated with only a moderate proportion of velocity; a variety of obstacles are liable to deaden its intensity, yet it reaches us in every direction, and vacuum

alone appears an invincible obstacle to its progress.

Caloric, less rapid in its course, penetrates all bodies indiscriminately, and none can resist its action, which they ultimately transmit. This substance cannot be otherwise than tonic; life, both animal and vegetable, being sustained by its operation.

The Galvanic fluid, which can scarcely be considered as identical with electricity, seems to be diffused throughout the whole animal kingdom, in which it probably performs a very active and important part.

The Electric fluid is transmitted with extreme promptitude, but requires the assistance of conductors. In general, the manifestation of its luminous appearance depends on its migrating from one body into another, and being in a condensed state. It also becomes luminous in a rarified state, if made to traverse vacuum in the receiver of an air-

pump: some portion of atmospheric air would however seem to be requisite, for the accomplishment of this phenomenon, as the electric fluid discontinues to be luminous in absolute void. Might not this proceed from some chemical combination, in which the escape of any one of the component elements is effected, equally by compression or by dilatation of the particles combined?

Certain descriptions of fish possess a quantum of fluid, whether electric or galvanic, which as an offensive weapon they cast upon their prey, or otherwise use for some purpose of self-defence. Can any one deny that this is impressing an elastic fluid, with a very powerful action, and directing it towards an outward object?

The existence of nervous fluid is generally admitted, although our information concerning it is limited to the promptitude of its action. This fluid is understood to be directed, within us, by volition; and at the same time, with

a ratio of potency exactly corresponding to the effort required. In that case, why might not the same faculty extend to the direction of any analogous fluid upon external objects? (55).

An enquiry into the nature of such fluids is very difficult, from their not being coercible, with the exception only of atmospheric air. We are better informed of their effects, than of their respective natures; but it will not be contested, that there is great analogy between their acknowledged properties, together with the functions they perform, and those which are even attributed to the magnetic fluid.

The following assumptions have been variously made:---That this fluid is transmissible at great distances, and with very considerable velocity, whence is drawn the inference of its being elastic;---That it attains unto every place, notwithstanding physical obstacles, all which it penetrates without impe-

diment ;---That it is capable of receiving any direction, and intensity of action, impressed by the human will ;---That its operation upon the animal economy is salutary ;---And finally, that it possesses the property of conveying the perception of external objects to human Beings under a particular modification of their existence, denominated *Somnambulism.*

In addition, somnambulists have affirmed it to be luminous ; not only during its transmission from one body to another, but also as diffused throughout the ambient air.

And why not so, when such assertions equally apply to the properties of other elastic fluids, of which the existence is universally acknowledged? Why should the assumption be deemed absurd, that under a particular condition of human nature, the perception of external objects is not otherwise transmissible to the understanding, than through the means of an appropriate fluid, or some modification of other elastic fluids hitherto known? Where is the ab-

surdity of conceding, to the agency of human volition, an efficacy equal to that admitted as unquestionable, with reference to the impulsion of a brute, such as the gymnotus, or the torpedo?

Prudence doubtless requires that opinions should remain in suspense, upon such questions, until their solution be assisted with fully decisive experiments; but we do conceive the probabilities already to be of sufficient weight, for warranting an opinion favourable to the existence of magnetic fluid (56).

There is however this circumstance worthy of remark:---the magnetic fluid does not, in the least degree, fall under the perception of somnambulists governed by magnetists of that school by which its existence is denied. But this may proceed from the very subordinate character of somnambulism itself; and from a limitation of the sentient faculty, in persons under that peculiar con-

dition, which faculty then applies to such objects, only, towards which their attention is solicited (57).

Men of great candour, of sound judgment, and free from exaltation of mind, have invariably maintained that somnambulists are often competent to perceive the past, and distinctly to anticipate future events; that there are some who have an intuitive perception of the very thoughts of the magnetist; and some also who perceive other persons although absent, when in magnetic affinity with them, and who actually see such persons and whoever else happens to be with them at the same time, together with local circumstances: all this without impediment, either from distances or interposition of physical obstacles.

It would certainly be wrong, wholly to reject, without previous investigation, facts which are affirmed by numerous credible witnesses; yet, when of so extraordinary a

description, they ought not to be admitted, as part of any doctrine, until accurately verified; and no one ought to credit them, nor even could do so, unless personally ascertained, or at least confirmed by the most unexceptionable testimonies (58).

There are such facts, probably in great number, which the mere concatenation of causes and effects might sufficiently account for; considering the mind, under the influence of a peculiarly exalted state, to possess faculties adequate to seize and combine them, with a degree of sagacity and penetration unattainable to man in his ordinary condition. According to every appearance, somnambulists are solely indebted to this power of combination, highly favoured by their internal sight, for the foreknowledge of their different crises, or paroxysms of disease.

It has been attempted to class somnambulists, according to certain special faculties,

supposed to be discovered in them in more eminent degree than any other; and thus we have heard of such, who were qualified for consultation regarding the cure of diseases; of others, who could convey information concerning celestial matters, future events, absent persons, distant places, and hidden treasures. But such classifications, referable only to the various uses to which magnetists have presumed to apply their respective somnambulists, are not to imply any positive differences worthy of notice, in the general description of somnambulism (59).

A more certain advantage, one upon which greater reliance can be placed, consists in the really useful application of this state for obtaining the cure of diseases; not only those of the somnambulists themselves, but also of other patients brought into immediate communication with them. All enquiries had better be confined to this very important object, instead of suffering the mind to wander in chimerical regions: yet we need not entirely

neglect other branches of useful information, which may be attainable by that means.

For instance, a very interesting experiment would be to cast into somnambulism blind born subjects, and others deaf born. Thus might more accurate notions be acquired, respecting this singular state, which without sufficient cause has been considered as one of perfection, or peculiar purity; although not otherwise to be discriminated from the waking state, than as introducing a new mode of perception, which operates, whether in contact or at any distance, through some specific medium, and is urged into action by the usual human faculties, with some difference only in their actual extension.

Probably, such mode is the manifestation or the further developement of some *Primitive and General Form of Perception*, inherent to the essence of human nature, and of which *our five senses are merely particular modifications.* The magnetic fluid would then be a neces-

sary medium, through whose agency perceptions of every description are acquired, and which may, perhaps, be not less indispensable to the communication of thought; if this can truly take place without the assistance of speech, or (to express our idea under a more general acceptation) independently of all conventional signs. This communication seems no less difficult to understand, than either the retrospect of such past events as are entirely foreign to our knowledge when awake, or the foreknowledge of such future events as are not linked with any matter of previous information, under the common relation of cause and effect. Useless attempts have been made to account, in any satisfactory manner, for this singular phenomenon of anticipated knowledge (60).

As to past events, their perception might admit of being explained, in a manner not altogether destitute of verisimilitude.

Supposing that there actually existed, in

human nature, a primary and latent form of perception, variously modified by the five senses, and which the state of somnambulism effectually unveiled, nothing yet would prove that it remained entirely inert, in the waking and other states of which mankind is susceptible. Possibly it may, without discontinuation, exert its action to the fullest extent; and yet, under any but the somnambulic condition, not be accompanied with a consciousness of Self, nor with that of the perceptions actually received as it were in trust, through such primitive form, and in some manner analogous to a particular phenomenon remarked in the foregoing part, with reference to the state called *absence of mind*. We assume that, when somnambulism takes place, the primitive form of perception is manifested; although never perhaps in the utmost extent, its developement being impeded by the imperfect condition of mankind: it nevertheless attains, sometimes, a sufficient standard to reunite with a consciousness of Self the whole, or a part only, of those per-

ceptions of which the individual until then has been the mere depositary. The somnambulist connects all the perceptions of his waking state with those more extensively supplied by that primitive form, which has resumed its operation; and thus involves within one single remembrance, and in the same person, two memories and two Beings between which there had appeared to exist a distinct line of separation. During the waking state, no remembrance is retained of what has been perceived in that of somnambulism: in the latter, on the contrary, every thing is recollected that took place during the preceding somnambulic crises; also every thing which has been perceived when awake, through the appropriate organs, and every thing that these were incompetent to transmit to the understanding, but of which the primitive form of perception was the silent witness and faithful trustee.

This idea is further susceptible of a developement not unimportant, as it applies to the

connexion between the present and future conditions of mankind, and to objections which the materialists have inferred from those accidents to which memory is liable.

Further observations will, sooner or later, confirm or disprove facts and conjectures which require the support of numerous and authentic testimonies, to establish the public opinion in their favour. Until such can have been collected, it is proper to remain in suspense, to observe and verify the facts, and endeavour to discover whether they be not any thing more than illusions, or whether the existence of a primitive form of perception, capable of manifesting itself in such extent, ought ultimately to be acknowledged.

It is consistent in some degree, that miracles or witchcraft should have been referred to, for explaining various effects of Human Magnetism and Somnambulism. Every thing which transcends the common train of phenomena appertaining to human life, and with

which habit has familiarised us from infancy, strikes us with astonishment. The states of Waking, of Sleeping, of Noctambulism; Insanity of mind, together with many nervous diseases, exhibit effects no less surprising than those of magnetic somnambulism. We are surrounded on all sides with wonders, which we admit without contradiction, and assume that we understand, merely because they have always been seen.

Let us, but for one moment, indulge in supposing a world peopled with inhabitants of whom somnambulism constituted the natural and uniform condition; in such manner, that this were equally habitual to them, as the state of waking is to ourselves. Would it not be a matter of great surprise for them, to notice one man *awake?* He certainly could not appear, to them, a Being less extraordinary than somnambulists do now to us. The sense of sight, which affords him so easy a perception of external objects, even those stars of which astronomy has not yet been able to as-

certain the immense distances; the free communication which he enjoys, through the sense of hearing and other faculties, with his fellow-creatures and the rest of the world; his independence of the various influences by which somnambulists are annoyed and subdued; the energetic volition which he is capable of exerting, uncontrolled by any other; in short a thousand striking differences, between the states of waking and of somnambulism, would, in the estimation of some of the Beings just supposed, appear as a series of privileges, constituting Man a Being of supernatural order, and by some others would be considered as matters of fabulous report, neither conceivable nor deserving any credit. Amidst the general clamour, of Miracles on one side, and of Imposture on the other, a long period of time would elapse before the propriety were suggested of submitting facts to a calm and impartial inquiry; and before the very simple idea occurred, that all these might be only the natural consequences of a peculiar condition, to which mankind were disposed,

and which introduced various modes of perception, different from that mode which particularly belonged to somnambulists.

The human states or conditions hitherto described are often blended with each other. Somnambulism has only a false resemblance with sleep; but it has with Noctambulism a double analogy, consisting in the substitution of a peculiar mode of perception, to the sense of sight, and in the limitation of our relations with outward objects. A further analogy might be found in the particular disposition of the memory; but it would be necessary, in the first place, to ascertain whether such disposition belongs to the state of Noctambulism singly, or to some complication with that of somnambulism (61).

The noctambulist perceives such objects, only, as are connected with the series of internal ideas which he introduces into action; the somnambulist, of such only with which he is placed in affinity, by communication

of the magnetic fluid, and towards which his attention is solicited. Perception, in the latter, is a faculty which, however limited in the number of its objects, operates in other respects with superior freedom and power of penetration. The mode of perception, and the description of medium through which it is exerted, have in the case of somnambulism undergone an alteration; the exility of this new medium is such, as not to be obstructed by any physical obstacles; and distances become of less consideration, in proportion with the standard of sensitiveness in the somnambulist.

The somnambulist is more passive, than he is active; more influenced upon, than personally exerting any influence. The body is an obedient instrument of his will, and (what is most singular) often obeys also that of the magnetist: volition, in the somnambulist, is not wholly superseded, but in some measure rendered subordinate (62).

Memory, Imagination, Judgment, and all other powers of his mind, are considerably enlarged. He not unfrequently has a stronger sense, than when awake, of what is moral and good in itself; but it may possibly happen, though very seldom occur, that foreign influences, or passions become more active, will ravish from him that empire of Reason which ought always to be maintained (63).

We submit that a thorough and careful enquiry, into every phenomenon attendant upon the somnambulic state, would now be of very important consideration, with regard to its results; that such enquiry would be conducive to more perfect knowledge, than is yet possessed, respecting the moral and physical faculties of mankind; that it would be of great assistance, towards obtaining the cure of diseases. We further consider it the more desirable, that enlightened and well intentioned persons should bestow on this subject more attention than heretofore, as it might be the

means of wresting a dangerous instrument from the hands of the ignorant, of enthusiasts, and all others who misuse it without being fully aware of the extent of their guilt (64).

CONCLUSION.

The first steps of mankind, in the path of Science, have almost invariably been marked by Mystery and Abuse. Insulated facts appear inexplicable, or miraculous: self-importance, and interested motives, instantly seize upon them as an exclusive inheritance, which they apply to the purpose of rendering human credulity subservient to their own advantage. The introduction of natural philosophy gave birth to Magic; that of Chemistry, to Alchymy---of Geometry, to Geomancy,---of Astronomy, to Astrology. In proportion as the facts became multifarious, and the knowledge of them more extensively disseminated, it has been endeavoured to draw them within the pale of known principles, or else to infer new principles from their observation. Systems and doctrinal courses were then formed, which general instruction has

converted into objects of public attainment, and the notoriousness of facts caused mystery and abuses to disappear.

Accession of knowledge is attractive to persons who already possess it in some extent; but its difficulties are discouraging to those who, yet uninstructed, have outgone that period of life at which native curiosity is raised, by well directed education, to a dignified and constant thirst after information. Knowledge introduces, between each of ourselves and the whole world, an indefinite range of multiplied relations. In the eye of a man extensively informed, nature is stamped with specific and characteristic features: he finds himself as it were at home, in any part of the world, and every thing which he meets seems to present a face of previous acquaintance. Were it possible for any one to be, in an absolute sense, destitute of all knowledge or information, his condition would be perfectly insulated; the universe, in his con-

ception, would degenerate into non-existence, and himself remain in the most awful solitude.

Let us not, however, presume too much upon our acquired knowledge. Its different branches, possibly, may not constitute any thing more than a few transitory relations of our senses, and mode of understanding, with external objects. Perhaps we grasp at mere appearances. Let man be gifted with some new mode of perception, new properties will be discovered, and every thing will assume a different aspect.

Of what use, then, the fruits of so many years spent in laborious pursuits, and all that experience collected in the course of a life so often teeming with agitation and sorrow?---Is all that we have learnt, with such painful efforts, to vanish like the shades of night, before the first beams of a rising sun?---What shall we retain of the whole, after that phenomenon called DEATH; which makes every living

creature, urged by a preserving instinct, shrink with terror, and to which education has annexed so many formidable ideas?

Whatever the employment of man's life, a further developement of his wonted faculties and accession to them, will doubtless be the necessary consequences of his present existence. But shall all the wealth seemingly treasured up for such unbounded futurity, towards which our mind by some internal impulsion is incessantly cast, remain behind; like those perishable advantages, so ardently pursued by mortals, yet leaving, at the close of life, little else than a sorrowful remembrance of that culpable inconsideration with which they have been misused?

Is there not, amongst our various faculties, a single one to which we may be indebted for instruction, independently of transitory and variable relations; some faculty applicable to every period, and to all the phases of our existence?

Yes, there is ONE!---It is REASON; so little cultivated, and still less attended to, but which always holds out to us a helping hand.

Reason enables us, from one link of the chain to another, to ascend to the source of every truth; it connects heaven with the earth; it regulates the mutual relations of all sensitive and intelligent Beings, by immutable laws, no less comprehensible to the man of inferior intellect and of limited instruction, than to another of superior genius, possessing even the knowledge of all ages.

The strict observance of those laws constitutes Morality. They may be often silenced by the passions; lie dormant in the innermost recesses of the heart; but, sooner or later, they will awake!

Man occasionally feels weary of the important or frivolous occupations, which consume or fill up this life, so often considered as an insoluble enigma. When his

thoughts are raised towards a more elevated sphere, *two* great questions press upon his mind.---

One of them refers to the cradle of infancy: *What have we been?*

The other hovers, as it were a tutelar genius, around the tomb inclosing the cold remains of a beloved object, lately torn from our presence:---*What shall we become?*

The first of these questions has scarcely any other motive, than simple curiosity. The second is closely interwoven with those moral truths which direct and regulate the employment of life,---with all the elevated sentiments which assist us in repelling evil and bearing with misfortune.

Man, from his very essence, is religiously inclined. He is constantly warned, by an internal feeling, that another existence awaits him after this life; and that a superior power

presides over the ordinance of that universality of things by which his attention is attracted. Of this position, the history of every country, from the remotest antiquity, supplies sufficient proof. In consequence of accurate observation, which has rectified the misapprehensions of navigators in the earlier periods of their discoveries, a conviction has been established, that there existed unanimity of belief upon those two important points; from the nations in the greatest advancement of civilization, even down to the most uncultivated savages. The *Fetisch*, or paradise of an African negro, may appear to have but little connection with the idea formed of another life by an enlightened European, but in the essentials it is still the same; both contemplating an infinite power and endless happiness, which every one endeavours to comprehend, according to the degree of developement or the standard of his own intellect.

We have a propensity to apply certain forms of reasoning, to truths which an internal

though somewhat vague sentiment has sufficiently brought home to our understandings.

Philosophical sects have formed themselves by slow gradation, and in progress of time. They have unremittingly been employed with questions of this important description; they have endeavoured to improve vulgar persuasions, and to demonstrate, by a series of arguments, the reality of what until then had been only surmised, and slightly delineated.

Men have rashly submitted to the test of a species of reasoning, merely derived from the modes of their perceptions and the forms of their understanding, matters even unconnected with the sensible world. The pretension of dogmatizing, in Metaphysics, has generated scepticism. Some have undertaken to prove beyond what was requisite: they have affirmed too much; and others, then, have questioned what should never be considered as uncertain. The warfare of both parties was urged upon the same grounds, and

carried on with similar weapons; without enquiry, by the one or the other, whether such could warrantably be used.

Reason however allows us to indulge in hypothetical conceptions; provided they do not involve absurdity or immorality. It forbids, only, our assigning to them any higher degree of probability than they actually possess; it prescribes us to concede the entire liberty of calling them in question, and always to withhold trespassing on the principles of toleration, by which men ought mutually to be governed, concerning matters of opinion.

With reference to a future state, assumptions have often been made, which, however chimerical, are never destitute of interest to persons who do not confine to the present life every idea of their own existence. Some have doomed human Beings to travel through the several planets, and others have assigned to us a different employment: but almost all have taken their departure from a

vague and confused notion, of accession to our present faculties and acquired knowledge.

By Astronomy, we are informed of the distances, dimensions and densities of the celestial bodies composing our solar system; also of the forms and altitudes of their mountains. They appear not very unresembling the planet which we inhabit; and it is not irrational to believe, that the fixed stars are Suns environed by their respective planetary systems. Why then should we utterly reject the idea, both consistent and probable, that those innumerable worlds have the similar destination of supplying an adequate sphere of activity and developement of faculties, to sensitive and intelligent Beings, between whom reason with its unalterable maxims establishes a law common to all, and prepares more extensive relations for every period of their existence.

A primary form of perception, modified according to those successive phases, might

answer the several purposes of multiplying our relations, extending the sphere of our activity, and increasing the influences both received and exerted.

The memory of the past would, in a thousand ways, have disturbed present existence; therefore it is denied us. Possibly, this may be only a transitory suspension.

But we shall every where be followed by the consequences of our actions.

One of those consequences, not sufficiently attended to, is that benificent actions improve our nature, and shield us against evil; whilst malevolent ones cause us to degenerate, and ultimately render us incapable of good. Thus do we create for ourselves a Paradise, or Hell, even upon this Earth.

This consideration opens a spacious field for serious meditation, to persons whose perspicacity qualifies them for penetrating the

deceitful appearances by which our eyes are dazzled, amidst the tumultuous passions and illusions of the world.

How elevated and consolatory the ideas which now are unfolded!

From the moment we admit them, evils disappear, calm supersedes the storm, our hearts fill with dauntless courage; the misfortunes of life are only a source of salutary experiments, and death the commencement of renovated existence.

When the present work falls into the hands of a reader of reflection, he may judge it to contain but few novel ideas. Perhaps he will even say: "*I had already thought all this.*"

We might be permitted to reply: *Think of it again; incessantly keep it in view.*

NOTES.

THE

TRANSLATOR's NOTES.

(1.) PAGE 18: *Attention—an act of the will.*

Reflection upon the perceptions and sensations received, which necessarily precedes the formation of any idea, or effect produced by them upon the mind, is a faculty entirely subordinate to volition; and attention is constituted by reflection combined with duration.

(2.) PAGE 21: *Senses—the means of discovering properties in outward objects.*

That is to say, such properties, only, by which any of those senses are liable to bé affected. For if we conceive that a primary and general form of perception were manifested under *five hundred* different modifications, or specific conditions of relation between outward objects and ourselves, instead of being limited to *five*, we should then recognize in those objects an immensity of other properties hitherto unknown, yet constituting but a

partial knowledge of them; and to render such knowledge complete, it would require the exercise of that primary faculty under all its possible modifications: these, doubtless, being infinite in number, the perfect knowledge of any thing can be an attribute of no other than the Deity itself. It is in a high degree probable, that there are other existing modifications of the faculty alluded to; through which, although at most times unconsciously, we acquire the perception of external objects, whether present or absent, and are impressed by them in various ways. It is no less probable that there are also particular modifications of it unknown to us, yet possessed by different branches of the creation, the organization of which has any sort of analogy with our own: but of such we can never acquire any accurate nor positive notion. Many apparent prodigies require only the use of some sixth sense, or unusual modification of the primary form of perception, completely to explain them.

(3.) Page 23: *Objects perceptible in darkness.*

Darkness, or obscurity, which are only relative terms, probably exist not any where in an absolute sense.

The faculty of perceiving objects through the instrumentality of a fluid universally diffused, which we call *light;* and our reference to the quantum of such fluid, considered as adequate to that effect, entirely depends upon the disposition of the organ which, in the individual of any species, is qualified for receiving its influence. Thus we know of animals, in whom

sight is sufficiently assisted by such quantum of light, only, as applied to our own eyes would still be deemed darkness; we are familiar with the effect produced by a transition from sunshine, to other situations where objects do not become discernable until the pupils of our eyes have proportionately dilated; and many persons have heard of instances in which an inflammation of the eye, produced by some accident, has enabled the sufferer distinctly to perceive, through that eye only, objects which to the other appeared still involved in profound obscurity.

(4.) PAGE 23: *We know not what is that property, of bodies, from which the perception of colour results.*

It is generally understood, that bodies become visible to us from the reflection of all, or some part only, of the light directed upon them; that *transparent* ones are such as admit a free passage to the undivided beams of light; that those termed *opaque* are such as, denying this free passage, reflect upon the eye, either the whole of those undivided beams, in which case perception of *white* is obtained, or that part only of the divided beams which the bodies have not absorbed at their immediate surface, in which case a perception is acquired of the reflected colour, or combination of colours not thus absorbed; and that the perception of *black* proceeds from the entire absence of any reflected colour, or subdivision of light beam, upon that organ. Therefore, if in some instances, alluded to in the preceding note, objects appear destitute of their usual colours, this may rationally be attributed to a second absorption by some part of the organ itself, then in an inflamed and consequently dilated

condition, of the quantity and species of colour which the objects had still been able to reflect. It may however happen in another way: admitting the rarity of local light to be such, after a partial absorption by the object, that the remaining part reflected were divested of intensity adequate to rendering the colour discernable, yet the perception of that object might not be entirely precluded.

(5.) PAGE 25: *Neither Taste, nor Tact, operate at any distance from their object.*

This, I presume, is not to be understood without restriction.

The sense of smelling much resembles a modification of that of Taste: and if Tact is to be conceived as the impression made by external objects, upon the extremities of those nervous fibres which appear to terminate at the surface of our visible form, we should not be warrantable in affirming that such apparent extremities are destitute of respective prolongations, in the shape of atmospheric nerves, through which means they can receive direct impressions from distant objects, whether such impressions be immediately accounted for or not, as referable to Self; and that there does not emanate from the objects a fluid of great exhility, whatever may otherwise be its description, capable of conveying impressions to the human form, even admitted to exist under the limitation afore-mentioned.

(6.) PAGE 26: *Sight and Tact equally convey the perception of Shapes.*

From this analogy alone we might infer sight to be only a modified Tact; or in other words, that every visible part of the surface of any object, however distant, impresses the eye through the medium of a fluid called *Light*, with intensity proportioned to the sensitiveness of that organ, conceived to exceed the sensitiveness of other nervous extremities, and in an inverse ratio of the distance.

But Tact not only impresses the shapes of objects; it further informs us, in a direct and tolerably accurate manner, of their specific weights; which constitute an inherent quality, quite independent of the description of their surfaces. Thus, besides the consideration of all other acknowledged senses being in most respects reducible to Tact, the latter would exhibit a faculty which has no comparative among all the rest.

It is particularly remarkable, that Tact should survive every other sense; and indeed be the only one without which animal life can no longer be maintained.

(7.) PAGE 34: *State of Revery.*

It is rather difficult to ascertain, whether or not the faculty of volition is quite unconcerned in the operations of our mind,

during the state here described. Whatever may be of this discriminative circumstance, it is further observable, that as remembrance follows in the succeeding state of pure waking, the former one ought not to be confounded with *absence of mind*, the characteristics of which are very different.

(8.) PAGE 35: *Absence of mind.*

The particular phenomenon here alluded to may, in a great measure, be accounted for by inferences drawn from note 5th, and by what the author sets forth in a subsequent part, regarding Somnambulism and its divers complications.

Absence of mind constitutes a complicated state, liable to various degrees of intensity. Its most prominent feature is an involuntary concentration of the intellectual faculties; and some erroneous but prevalent opinion, of its being more or less voluntary, may have precluded the attendant phenomena from being enquired into.

It has fallen under my personal observation, in instances where such state was protracted beyond a very few minutes, not only that it was frequently accompanied with singular action of the body and mobility of the physiognomy, something resembling what takes place in Noctambulism and denoting intense occupation of the mind; but also that, after resumption of the waking state, the remembrance of such occupation (according to the intenseness of the condition alluded to) was not more distinct than what it is usually at the moment of emerging from

common sleep. I have further ascertained, to the best of my belief and by direct experiments, that the person thus intensely absent in mind does not, any more than the Noctambulist, acquire perceptions by the organ of sight; but that he then possesses some supplementary faculty, not distinctly known to us.

For example: I am conscious of having on many occasions, and when deeply absorbed in thought, gone over an extent of ground not inconsiderable; cleared my way, through all obstacles met with in the windings of populous streets, and thus attained the place of my destination; when, after recovering my recollection, I remained entirely incapable of retracing the road pursued as it were mechanically, or calling to mind any of the intervening circumstances. From all which I infer an almost complete similarity, between the person absent in mind and the noctambulist; differing only in the mode of transition, which is from and to the waking state, in the first case, as well as from and to that of sleep, in the second.

(9.) Page 36: *The Locomotive Faculty.*

We are involved in no less complete ignorance, with regard to the principle of *Motion*, than concerning all incoercible substances. We are accustomed to consider it as one of the general properties of matter; and informed of its being susceptible of transmission, from one body to another, by an action subordinate to certain invariable laws: the latter attribute, at least, would seem to constitute it a distinct substance, or some sort

of emanation from material substances already impregnated with it.

If I project a body whatsoever in any determinate direction, it continues, after being released from my grasp, to travel in that direction over a space more or less considerable; and such space is exactly proportioned to the effort I have made, sufficiently attested by the expenditure of a corresponding proportion of that faculty in myself, the whole of which, obviously, would soon be exhausted by an unremitted consecution of similar efforts. From being extremely familiar with such operations, we are perhaps the less induced to consider of the difficulty it presents. This admits not any satisfactory explanation; otherwise than by conceiving that, in the act of projecting such body, I have incorporated with it a something, a real substance, with which I was previously supplied, but have actually parted with by transmission: under any other hypothesis, it becomes impossible to understand how such body could have proceeded one single inch beyond the grasp of my hand, and not have exclusively obeyed the law of gravitation. Nor is such an hypothesis overruled, as might appear on a superficial view, by opposing to the operation just stated the effect of an explosion of gunpowder upon a cannon ball, or that of a cross-bow upon the arrow; for we have further to consider, that in bodies, whether organized or not, motion is susceptible of accumulation in more or less quantity, and probably also of compression, through various natural operations, and according to the respective descriptions and dispositions of such bodies.

Considering therefore in a merely physical point of view the

human species, equally with every other individual of the Animal kingdom, as compounded of visible matter and of motion, there is this analogy between the one and the other,—that both are consumed by the functions of animal life, and need periodic reparation. Daily nutrition repairs the more material losses; and what quantity of motion has been expended, by successive efforts, is restored by accumulation, during the time of sleep, or repose.

The question now is, of the means by which such accumulation takes place; and if there be only one probable conjecture, to which we can resort for an explanation of this phenomenon, it acquires some degree of weight from the above-mentioned analogy.

It is conceivable that the faculty of voluntary motion, in every living creature, may be generated by the rotation of the Earth upon its axis; that by an immediate communication with the body opposing a resistance, more particularly when in a resting state, a part of the earth's rotatory motion may be accumulated in such quantum as the organization of that body admits; and that this quantum of motion may be transformed into a faculty appropriate to the individual, who can at pleasure dispose of it, until entirely consumed. It is not at all improbable, that if this rotatory motion were discontinued, no living creature upon the surface of the Earth could, from that moment, retain any locomotive power, or motory faculty whatever.

Another conjecture, not divested of strong probability, is that every faculty of this description resides in some organic

fluid, perhaps identical with others variously denominated, all of which would differ only in their respective modifications.

Nor are such hypotheses hazardously set forth, without deriving some support from actual experiment. By a process the nature of which will meet a sufficient explanation in its proper place, I have been able, within forty minutes, to restore the full standard of motory faculties in a man who, by excessive and long continued exertion, had exhausted them in such degree that it is not likely they could have been recovered by any other means, within the same number of hours; and this experiment can at all times be repeated, without the smallest difficulty.

Does it not also appear very likely, that what we understand by universal gravitation, together with its diverse effects, constitutes only one part of an immense circulation of such organic fluid, divided and subdivided *ad infinitum;* and that, by constant tendency of this fluid to an equilibrium between every part of the creation, the rotatory motion of the celestial bodies is maintained, and gravitation is incessantly repairing the losses of centrifugal force? For the necessary developement of these ideas, I may perhaps avail myself of some occasion more appropriate than the present notes.

(10.) Page 38: *Faculties active during sleep.*

To the remark made in this part of the text, respecting the activity of our inclinations and passions during sleep, without

their being subordinate to reason, judgment, or volition, it may be added that, in this state, our natural inclinations and personal affections are manifested without disguise. In his dreams, the man of fortitude will resist, and the pusillanimous always fly. In every part of such imaginary scenes, each person will act consistently with his characteristic disposition, whether virtuous or vicious, whether kind or hateful; and never in opposition to it, as he often may do in the waking state, from motives founded in various ways of reasoning.

(11.) Page 43: *Noise is irksome to the Noctambulist.*

This state is obviously accompanied with an increase of nervous irritability; whence it is more probable that noctambulists are generally affected from a concussion on their nerves, produced by the vibration of sounds, than that their sense of hearing should be directly acted upon. The same effect has sometimes been noticed in deaf-born subjects.

If the sense of hearing be suddenly recalled, a transition to the waking state will instantaneously take place; as I have been informed by one who, in that of noctambulism, suggested the experiment. I called out his name, with a loud voice, and close to his ear; upon which being done, he immediately awoke; and after exhibiting symptoms of surprise and alarm, at the situation in which he found himself, he soon relapsed into his preceding condition, but not without transition through that of common sleep.

(12.) PAGE 43: *Spectators are unnoticed by him.*

Spectators, indeed, remain unnoticed whilst they abstain from touching the noctambulist, and from interfering with the actual train of his ideas.

A strong concussion would certainly be produced, in the whole of his nervous system, by the slightest touch from any person or animal whatsoever; although a similar consequence would not attend his wilfully touching, or any way acting upon such person, or other living Being. Therefore, the means often employed to awaken noctambulists are the more dangerous and improper, as the latter are not exposed to any serious accident from their spontaneous actions,—but only from the ignorance and imprudence of other persons.

It is seldom an enterprise of very difficult accomplishment, to establish a free communication with the noctambulist; and this requires, in the first place, to discover the train of ideas which occupy his mind at the time being. If any corresponding question be then addressed to him, he will probably answer it immediately; but should it happen otherwise, repeat the question somewhat louder, when his attention will almost certainly be called forth to the interlocutor. This is not contradictory with what has been stated in the preceding note, as the noctambulist does not precisely *hear*, any more than he can in that case dispose of the organ of sight; but those faculties are both superseded by another of which we can form no conception, and

the slight concussion produced upon him by the vibration of the voice has withdrawn his attention from his own ideas, and solicited the same towards the object whence such vibration originated.

These remarks are the simple result of my personal and repeated observations. By such means, I have maintained conversation with noctambulists, even during whole hours; as freely, and with the same variety, as could have been accomplished with persons awake. I have availed myself of those opportunities, to divert their attention from the series of their own ideas, and to direct it upon other matters; I have thus obtained more accurate notions respecting their actual state, than could possibly have been acquired by any other method, and thereby convinced myself, that noctambulists are susceptible of mental powers incomparably superior to those which belong to human nature in the waking state.

(13.) Page 44: *Noctambulism—a modification of waking.*

In as much as the locomotive faculty would seem an exclusive attribute of the waking state, this inference may naturally be deduced; but I find myself warranted, by personal and attentive observation, in dissenting from the author's opinion.

The transition is always from common sleep to noctambulism, and invariably from this to the former state; whenever nature is left to its own operations. It may forcibly take place, from

noctambulism to waking; but in that case, it is always accompanied with perturbation of the nerves, and consequent pain. From which I infer noctambulism to be a modified sleep, or a complication of this, essentially, with another state which shall be described hereafter.

(14.) Page 47: *Sleep, under certain conditions, would resemble madness.*

Our nightly dreams may be considered as slight and transitory maladies of the brain, peculiar to the sleeping state. Delirium, and Insanity of mind, may also be considered as waking dreams, accompanied however with personal action, and protracted in their duration. The one and the other equally appear to depend on some obstacle to the regular exercise of our organic functions, and the necessary consequence of which is an aberration of certain faculties.

(15.) Page 50: *Cataleptics are moveable like a painter's mannikin, with or without volition in them.*

If it were clearly ascertained, that the insensibility alluded to really existed, the faculty of volition must in such case be considered as probably suspended; as it is not conceivable that this faculty could be urged into action, independently of any previous sensation. But experiments have proved, that the sense of hearing is often retained in Cataleptics, although it is then transferred to the *Plexus solaris,* or pit of the stomach; and

answers have been obtained, when the patients were addressed in that particular part, even at a distance, and through a metallic conductor of any length.

Not only this: but a translation of the senses of sight and of smelling, to the epigastric regions, has also been ascertained by the same experiments; and these stand the further removed from suspicion, as when they were first made by Doctor Petetin of Lyons, about the year 1785, he was at that time a strenuous opposer of Human Magnetism and of Magnetic Somnambulism, with which these matters of observation are intimately connected. The instances of different senses being transferred, from their proper organs, to other parts of the human body, occur not unfrequently; but the observations, as commonly made in such cases, seem rather surrendered to the influence and guidance of exclusive systems, or of settled prejudices, than directed with the reserve which characterizes enquiring and impartial minds.

(16). Page 52: *The Principles of Good, and of Evil.*

A notion of two Genii, or personified Principles, supposed coeternally to exist; and, in absolute independance of each other, to preside over all our actions, has prevailed among human legislators from the highest antiquity.

We find this doctrine established in India, as far back as history can be traced; and to have been, among the Greeks, successively maintained by Pythagoras, Plato, and Plutarch.

Such were its attractions, that the wisest, as well as the most ignorant of men, had adopted it with equal eagerness; and scarcely, indeed, has there ever been held out any mystical doctrine, of which the confutation, through the single illuminative powers of human reason, involved greater difficulty. The Egyptians had also adopted those *Principles* of Good and of Evil, as divinities, denominated *Osiris* and *Typhon*. The same were acknowledged by Zoroaster; and after him, by the Magii of Persia and Chaldea, under the appellations of *Oromasdes* and *Arimanes*. The latter, or the Evil Principle, was by the Arabs called *Sathan;* whence we find the name of *Satan* employed in the Book of Job, who himself was an Arabian. The same doctrine has subsequently been associated with Christianity, by various sectaries; amongst whom the most conspicuous were the *Manichees,* originating with *Manes,* in the third century; he being a Persian had received it traditionally, and afterwards was confirmed in his opinion from the writings of Pythagoras, as we are informed by some of the fathers of the primitive church.

(17). Page 52: *Our two Natures.*

Excluding personification from the doctrine above mentioned, what remains of it will exactly coincide with the sense involved under this expression, the *two natures of Man,* and leave but little room for objection. Any attempt at a new explanation would fall short of what has already been set forth, in admirable words, by those two most profound moral philosophers, Epictetus and Marcus Aurelius; therefore, it may not be deemed

irrelevant to the subject if a translation of them be here introduced:—

"Man is compounded of two natures, altogether opposed; of a body, possessed in common with the brutes, and of intellect which assimilates him to the Gods. Most men direct their affections towards the first of those substances, doomed to adversity and dissolution; and the rest, in number far inferior, settle their attachment upon the second, the destiny of which is ultimately to enjoy immortal life, and to partake of unalterable happiness." *(Epictetus, lib.* 1, *cap.* xiv.)

"One Supreme Being governs all that we call Good and Evil. Every thing which befals each of us is useful to the whole; and this is sufficient to be known. HE says to MAN: Reverence that excellent part of thyself, which is of the same nature with thy GOD: bend thy soul to its commands, that it may be always ready to act as thy *Genius* shall point out; for such Genius is not any thing more than Reason and Understanding." *(Marcus Aurelius).*

(18). PAGE 52: *Topaz and Ebon.*

Two fanciful personages of a well-known moral tale, by Voltaire.

(19). PAGE 55 : *The Sleeping State, generally.*

We are to bear in mind, that sleep is depicted here in its unmixed state. Therefore, when the faculty of speech, or any other not usually belonging to it, continues in exercise, such anomalies ought to be referred to a commencement of complication, which in its further progress may attain the standard of Noctambulism.

Sleeping is a necessary function which appears susceptible of compensation, by greater intensity, for the limitation of time allotted to its performance. Light sleepers, slothful persons, nervous ones, are the greatest dreamers ; and to such are nearly circumscribed the instances of anomalous circumstances most commonly observed, as applying to that state, whilst hard labouring people, who can devote only a few hours to that indispensible refreshment, sleep soundly and dream very little, if in good health,—but repair no less their exhausted excitements.

Independently of the phenomena hitherto noticed, some others are occasionally exhibited as concomitants of the most intense sleep. Respecting them, nothing shall be gratuitously assumed : the facts are here correctly stated, from my personal, attentive and repeated observation.

The mixed state to which I allude seems to differ, from that of the Noctambulist, in one point only ; which is, that in-

stead of exerting any locomotive faculty, the person so affected, and not less profoundly asleep than in the latter case, remains perfectly motionless, whilst he communicates distinctly and with audible voice, yet in a very laconic style, his ideas and his feelings. These do not, as in dreams, proceed from delusion, or from wandering of the imagination; but they are obviously the result of important perceptions, acquired by some other than the accustomed modes. The communications made by individuals in that mixed state are not addressed to any particular person, for they do not indeed manifest any consciousness of being attended to, and this happens not less when auditors are out of the way, than it does in the contrary case; but as far as my observations have extended, such communications are chiefly—and perhaps exclusively—referable to the concerns and demands of the individuals' own healths. They will announce, without mistaking, the approach of unexpected paroxysms of disease; occasionally point out, not only the character of such paroxysms, but also the precise moment of invasion, together with their duration, and explicitly indicate the proper and fittest remedies. After the person is awoke, his memory does not retain any of those circumstances: his ignorance then is complete, upon the subject agitated in his sleep. Such extraordinary phenomena can meet no satisfactory explanation, unless from a reference to the state of Magnetic Somnambulism, hereafter defined, and with which the sleeping state is (according to all appearances) complicated in cases of the present description.

To the remarks stated in note 10th is further to be added that, during sleep, not only the family resemblances are more

except death distinctly visible than in any other state, but the physiognomy in general, being no longer composed, and resuming as far as possible its genuine stamp, lays more open to observation. Should you suspect having a secret enemy, or doubt a supposed friend, examine his features when he is asleep.

(20). Page 56: *Noctambulism.*

I incline to consider this state, so frequent among young subjects and principally those of a nervous complexion, as a critical symptom, or one of the secret resources of nature (more kind to us than is commonly acknowledged) towards the restoration of equilibrium and harmony in the human organization, and by which various morbid causes are intended gradually to be spent; provided always that such crises be not, with unwary cruelty, submitted to undue interruption. I am even disposed to concur with the opinion of some, who consider the paroxysms of frenetics and of maniacs as efforts of the vital powers, towards a similar effect; but in which those powers may not, by their single operation, be adequate to the perfect accomplishment of a salutary crisis; and personal observation has supplied sufficient reasons to convince me, that there does not exist any such thing as *essential disorganization* of the mental faculties.

The noctambulist is instinctively warned of his approaching transition to the state of unmixed sleep; and accordingly, he regulates, to a moment, all his enterprises: nor does it in any way depend upon himself, either to accelerate or retard the

transition of which we are speaking. If noctambulism be intercepted, it will be resumed a few minutes after the person has again fallen asleep, until the entire accomplishment of nature's intentions for the present time.

I am indebted to my communications with noctambulists, for those various points of information, and for other interesting details, which from the necessary limits of these notes could not conveniently find a place in them. To conclude however, with what regards the present matter, there is still to remark that memory, in the noctambulist, exceeds the common bounds of this faculty; and that he often possesses an instinctive and unerring sensation, not only of his internal organization, but also of whatever can benefit his physical condition.

I have attentively followed up comparative observations upon one, with reference to *four* distinct states of which he was susceptible: the subject had been afflicted with a mental derangement, and was then in great progress of recovery, afterwards completed by the single power of Human Magnetism, without any medical interference. In the lucid intervals of his waking state, memory extended no further than to the common occurrences which that single state involved, exclusively of every thing referable to the paroxysms of disease. During these, it embraced the occurrences of both states; but with perversion of judgment, notwithstanding a considerable enlargement, not only of the sentient, but also of some part of the mental faculties. In the condition of a noctambulist, he not only possessed a clearer and more comprehensive memory of every thing connected with his two former conditions, but also of

the circumstances attending his preceding crises of noctambulism: these were always accompanied with sound judgment, and with remarkable accession to the sentient faculty and usual powers of ratiocination; yet without the smallest recollection of any thing relative to a fourth state, which shall be described hereafter. And in this last, his memory fully encompassed every occurrence of the *four* different conditions, independently of a still further enlargement of certain other faculties; but, as to some, with the same limitation which took place during noctambulism.

In support of some assertions, which however candid on my part may possibly stagger the belief of uninformed readers, I must be permitted to adduce a curious fact which occurred on the occasion of that fourth state, and refers to the extension already mentioned of the sentient and mental powers; notwithstanding my being aware of standing now, as doubtless I shall also on many other occasions, in the same predicament as the Dutch embassador did in regard to the Indian king. Let this be as it may:—

I was informed by the person alluded to, and not then awake, that the noctambulic crises originated from his being suffered sometimes to retire, at the usual hour of rest, during continuance of such paroxysms of his principal disease as were too slight for falling under common observation; and the means of ascertaining them being pointed out, I was enabled, by due attention, to prevent any further recurrence of noctambulism. He also instructed me, respecting a very simple method, by which I could always intercept any of the paroxysms to which he was subject; but warned me, at the same time, against

the consequences of using it indiscriminately, from the consideration that those very paroxysms were *necessary operations*, conducive to the radical cure of his disease and removal of its cause, and therefore that they ought not to be habitually interrupted. Whenever they became particularly troublesome, from the concurrence of other circumstances, I had only to seize both wrists of the insane person, fixing my eyes stedfastly upon him, and mentally exerting an energetic volition towards the desired effect; when he never failed, within a very few seconds of time, to start into the pure state of waking, in which he remained perfectly unconscious of what had happened, manifesting great surprise however at the extraordinary action in which I was then detected. Yet it should be understood, that no such power could probably have existed, had my general influence not been pre-established by magnetic affinity; and it is worthy of special remark, that all such influence was wholly suspended during the state of noctambulism, when I possessed no magnetic power whatsoever upon that individual, exclusively surrendered to the course of nature's spontaneous operations.

(21). PAGE 56: *Insane persons frequently enjoy strong bodily health.*

Pursuant to the idea suggested in the first paragraph of the preceding note, and observing indeed that persons thus afflicted are often remarkable for vigour of bodily health, it would seem not impossible that they are indebted for it, in some measure, to the very misfortune of their intellectual condition.

This hypothesis may rest upon less vague grounds, when due attention shall have been paid to what is hereafter exposed on the subject of magnetic somnambulism, as well as concerning the peculiar faculties attending that critical state, its frequently spontaneous occurrence, and its complication with other human conditions. Such complication not only appears solely to constitute noctambulism, but is often observable in the condition of insane persons; and perhaps it may form a part of nature's secret means, which would sufficiently account for the original remark. Somnambulism, even in this inordinate shape, may not be divested of real advantages; and the paroxysms of a frenetic, however hideous occasionally their character, may sometimes be, under the direction of a sagacious observer, convertible into curative means.

(22). PAGE 58: *Nervous Diseases.*

The condition of spontaneous and then more or less inordinate Somnambulism, under its different complications, and attended with characteristic faculties, is not so rarely met with as may commonly be supposed; to say nothing on the particular subject of its manifestation in patients upon their death-beds, where various causes almost always combine with the prepossessions of ignorance, to preclude attentive and useful observation.

The degrees are very numerous, in which the scale of such complications might be divided.

The alteration, from the usual standard and exercise of human

faculties, is often imperceptible; not only to persons entirely divested of information upon the matter, but also to others who, sufficiently informed and not deficient in attention to the general circumstances of any particular case, might relax one single moment from the most sedulous observation; whilst, on the contrary, such alteration sometimes attains the extreme of possible extent. Yet in all the degrees of deviation, from the usual standard of the individual's actions, powers of elocution, inclinations and propensities, as also from the usual bend of his thoughts, there are almost invariably the two following circumstances observed to accompany the specific condition of which we are speaking:—*First*, a modification, at the time being, in some of the usual forms of perception; and *secondly*, an entire forgetfulness of every thing which occurred from the commencement of such paroxysms, however slight or intense, until the pure state of waking is restored by a spontaneous transition. Without descending to minute particulars, let it merely be observed that individuals, under those circumstances, often unite uncommon perspicacity with no less extraordinary dexterity in the exercise of bodily faculties; especially, if impelled by motives tending to the accomplishment of any purpose deemed reprehensible, under our settled notions of propriety, justice, or morality, and when they conceive any danger of encountering obstacles or opposition.

It will sometimes happen in complications of inordinate somnambulism, even when imperceptible to any other than a very attentive observer, that the moral notions, regarding some particular point, are diametrically opposite to what they are in the pure waking state, yet without any difference in other

respects; and that inevitable actions are consequential to such aberrations. To illustrate this position, important facts might be related; but similar ones have probably been observed, in cases where persons are said to *Hallucinate*.

It is not always easy to discriminate a commencement of Insanity; nor is it necessary for ascertaining its existence at any particular period, or single moment, that it should have been followed by a consecution of corresponding acts or circumstances; and I am not disinclined to question the competence of the far greater number, among those called upon in a professional or other capacity, to give their decision on such delicate points, under the guidance of systematic rules. How deplorable, then, the human condition; considering, under this point of view, the mistakes liable to be committed in applying the forms of criminal law! Doubtless, many unfortunate persons have suffered for actions proved indeed against them, but who, in subsequent lucid moments, were perfectly unconscious of having performed them in a mixed state, which neither the forms of justice, nor capacity of understanding in its ministers, could afford sufficient means of discriminating.

Following my author, through his description of the various states incident to human nature, I cannot sufficiently account for his entire omission to notice that of *Intoxication*. This is susceptible of being produced in various ways; and would induce a belief that Man is often impelled, by some sort of necessity, to seek even by degrading means, in default of any other within the scale of his capability, a temporary accession to the usual standard of his intellectual enjoyments. Intoxication

probably falls within the general description of complicated states.

There is reason to consider those different conditions of human nature, under which the mental faculties are subject to modification, as reducible to *three* principal ones, the waking, the sleeping, and the somnambulic; all which constitute modes of existence wholly distinct from each other, yet in one and the same person. And all intermediate conditions are further to be considered as concocted by complications of those three, or any two of them, and of their appropriate faculties, in innumerable shades and degrees, corresponding with the generating causes capable of acting upon human organization.

We may not be susceptible, during life, of either of these modes absolutely unmixed. Sleep, abstracted from any operation of the mind, or without somnambulic complication, would be vegetable existence. Waking, equally abstracted, would constitute the life of brutes; whilst pure Somnambulism is a mode scarcely conceivable, except in a superior order of Beings. Our privilege, of participating in the three modes, indicates that that part of us unattainable by dissolution will, at a future phasis of its general existence, be confined to that single mode which man can now but very imperfectly enjoy. Without indulging any further in these speculations, we merely observe, that to discriminate the sentient substance animating the body, from the Mind or intellectual substance, essentially thinking independent of organic medium, might render the explication of human nature less difficult, than under the incomprehensible idea of a human Soul, involving altogether the sentient and intellectual faculties.

(23.) Page 60: *Human Magnetism, practised by routine.*

The distribution of magnetic power is very unequal among mankind. Some unconsciously possess it in an eminent degree, and chance fails not always to supply occasions for its manifestation.

The contact of one person accidentally proves beneficial to another, afflicted with any particular disease, and notice taken of that circumstance induces a repetition of the experiment; hence an increase of intensity in the effects, and disease gradually vanishes under such salutary influence. This is Human Magnetism; only without a name. But the person gifted with such uncommon degree of power does not stop there: he selects similar cases, and often is successful in applying the same remedy; indeed the more so, as habitual exercise soon transforms a simple intention into energetic volition, whilst ignorant of the principle of his action, and of the extent of his own sphere of activity, he neglects the application of magnetic power to diseases of a different description. His abilities nevertheless grow into repute; but they are confined to one particular object, and to a very limited circle, beyond which the most simple and authentic facts are controverted by some, and considered as doubtful at least by every one else. This, again, is nothing more than what has happened from time to time, in almost every part of the world.

Human Magnetism, obviously practised by our forefathers,

is even at the present age in use among uncivilized nations; witness the relation of Captain Wallis's voyage to Otaheity, (12th July 1767), and other accounts of travellers to distant regions. I pass over the details relative to *Gassner* in Germany; *Letoucheur* in France, the *Saludadores* in Spain, and many other persons equally known to have performed cures by magnetic power, under whatever time-serving or superstitious appellations it may have been disguised; and shall confine myself to recal a series of facts, perfectly authentic, and originating in this country.

They are stated at full length, in a book in my possession and entitled "*A brief account of Mr. Valentine Greatrak's, and divers of the strange cures by him lately performed; written by himself, in a letter addressed to the Honourable Robert Boyle. Whereunto are annexed the testimonials of several eminent and worthy persons, of the chief matters of fact therein related: London* 1666." The facts alluded to, and which occurred during that and the three preceding years, wear a specific and interesting character. They are narrated in that ingenuous and unassuming style which disarms suspicion, and are corroborated by the unequivocal testimony of persons most respectable in these kingdoms; such as the *Honourable Robert Boyle,* president of the Royal Society; the *Bishop of Dromore;* the *Rector of St. Paul's* (Covent-Garden); Doctors *Denton, Faireclough, Faber, Wilkins, Whichcot, Cudworth, Evans* and *Astel,* all members of the Faculty; besides others in considerable number, and of no less unquestionable credibility, the names of whom are here omitted. The book I thus particularise, presuming it now scarce and of difficult attainment, has in front a portraiture of

the principal personage, represented in the act of magnetising a youth apparently afflicted with a disease in the eye; and the following inscription is below: "*V. Greatrakes, Esq. of Affane, in the county of Waterford in Ireland, famous for curing several distempers by the stroke of his hand only.*"

Those numerous cures refer to a variety of diseases, mostly of serious description; and excepting a few, they do not seem to have required long attendance, or action frequently repeated. Greatrakes relates the instances in which he failed to cure, or even to procure relief, with the same candid simplicity employed to record his almost miraculous achievements: equally exempt from pride and from feelings of vain glory, as he is from all other interested motives, and guided by a sentiment of universal benevolence, he considers himself only an humble instrument in the hands of the ALMIGHTY; referring the merit of his actions to that *Author of all Good.* It is a difficult matter to comprehend upon what ground the reality of facts, so perfectly established, could be called in question; but it is not the less true, that Jealousy, with other base passions, have sedulously employed themselves against one of the best practical Christians which ever existed, and that the charitable Greatrakes could escape, neither the shafts of malicious detractors, nor the snares of an impotent spirit of persecution.

It may, without departing from the truth, be objected that he was an *Enthusiast;* that he confessed supernatural visions, and his having heard unknown voices, which informed him of his apostolate, and commanded him to exert his extraordinary faculties for the benefit of his fellow-men. I do not controvert

the charge of superstition, certainly intermixed with all this; nor is it worth while, now, to enquire into the cause of such probable illusion. But far from this objection applying even in the smallest degree to the principal matter of fact, it will be demonstrated to readers of information and reflection, that in all analogous instances which have occurred, more particularly within the last eighteen centuries, the parties have derived considerable accession of magnetic power from such association, with its natural exercise, of elevated ideas and mystical notions; whether founded in truth, or only the suggestions of an ardent imagination. Multifarious facts, traced back to very remote periods, or standing upon more modern record, are not wanting to illustrate this position; and perhaps we may, on some future occasion, present them as a matter for regular discussion. Meanwhile, we may safely assume that nothing short of decided enthusiasm, originating in sources of that kind, could possibly sustain, during a series of years, the spirit of devotedness and energy of action constantly requisite for accomplishing such deeds, the tradition of which has been handed down to us at different periods of time.

The examples just now set forth must always be considered as exceptions, to the common standard of magnetic power in human beings. Although this description of power is possessed by every one in more or less degree, and does not in the least depend upon previous instruction; and although the most ignorant, equally with well informed persons, need only to *will it*, for calling the same into abundant exercise, yet its spontaneous manifestation can but rarely occur; as it is the attribute of a small comparative number of people, only, to be gifted in such extraordinary measure, and it is further necessary

that chance should supply the first opportunities for developing the faculty of which we are speaking.

It is too well known that we possess the baneful faculty of communicating, to our fellow-creatures, a great variety of diseases; not only by immediate contact, but also by a less near approach, through the miasms exhaled from us; nay even of conveying such diseases to the inhabitants of distant regions, by the intermediate agency of substances impregnated with our morbid emanations. Why, therefore, should it be considered absurd to admit the faculty, in healthy persons, of exerting a salutary influence upon the physical condition of others, by a natural mode of action; particularly when promoted with all the energies of *Intention, Attention,* and *Volition,* whilst these are sustained by *Faith, Hope,* and *Charity?*

(24). Page 62: *Human Magnetism—not relative to the magnet.*

Relations of analogy are not wanting to legitimate the first of these denominations, which however has the inconvenience of producing frequent equivocations, when the adjective is omitted. I shall allow myself to state a few of those analogies, confining myself to such as are less exposed to controversy; and must premise, that Mesmer was led to his discovery by a series of inferences, drawn from the properties of the magnet, which, in course of medical practice, he applied to the human body in various cases of disease.

—The magnetic properties are conveyed to an iron bar, or needle, by an operation subordinate to rules also recommended

in the first part of the process, for magnetising human Beings, and which further seem founded in direct analogy. The magnetist is instructed always to act in the direction of the principal nerves, following as much as possible their different ramifications, from the origin to the extremities; and carefully to avoid interverting that direction.

—The magnetic effects of both descriptions are attributed, from considerations of equal weight, to the agency of an invisible fluid, impelled in one constant direction.

—Certain sympathies and antipathies obviously result, in both cases, from the respective modes of action.

—As the effects produced by the magnet are chiefly manifested in the shape of attraction and repulsion, according to given directions, so are those of Human Magnetism manifested by a remarkable influence of the magnetist upon the party magnetised, which influence extends both to body and mind; and with regard to third persons, not in harmony with the magnetist, it is often manifested by an instinctive and no less remarkable antipathy, in the other party, towards such third persons.

—A strong concussion, operating nearly at right angles with the direction of the magnetic current established in an iron bar, is liable instantly to annihilate in this all the magnetic properties: so is even moral concussion, produced upon a magnetised person in the condition of a somnambulist, capable of awaking him by sudden and painful transition.

(25). Page 62: *History of Human Magnetism.*

This doctrine was first proclaimed at Paris, where *Mesmer*, discoverer of the human faculty implied under the above denomination, and who was a regular physician at Vienna, had resorted for shelter against persecution. After having fought its way through an interested and violent opposition, exhibited in every imaginable shape during a series of years, it has ultimately been established in France, with the co-operation of many medical men, and the tacit approbation of a far greater number, some of whom stand at the head of their profession.

Its progress has been no less rapid in other parts of the continent; but more particularly in Germany, where the taste for philosophical speculation, the disposition to perseverance in action, as well as to attentive and patient observation, are equally adapted to the practical application of Human Magnetism and the improvement of its theory. At this present period, there are in Germany more medical characters, professing to exert the faculty of which we are speaking, than in any other part of the world. They have supplied instructive and satisfactory publications upon the subject, and have created, under the patronage of the sovereigns of that country, public institutions for the magnetic treatment of diseased persons; of which transactions some particulars were published in Tilloch's Philosophical Magazine, May 1818.

At the same time, the ignorance of all classes of persons

throughout the British Empire, respecting this matter, and their unwillingness to be informed, exist even at the present day in a degree that would be difficult to account for, or to excuse, were it not from the following considerations, which I conceive myself bound to expose.

The awful character of political events in France had, from the year 1789, withdrawn the public attention from Human Magnetism, and dispersed a great number of respectable persons, who, from the purest motives, were arduously employed in improving the knowledge then possessed upon this important subject. What intelligence concerning it had reached this country, was confined to a series of facts, wearing an extraordinary but apparently dubious character; and the strongest impression left upon people's minds resulted from a supposed investigation, by commissioners expressly appointed by the king of France and the Faculty of Physic in 1784, and from their subsequent condemnation of that doctrine, henceforth branded with ridicule, whilst its courageous retainers were visited with persecution and obloquy. It would be equally tedious and unseasonable, here, to enter into details respecting the polemic writings and warfare which ensued; nor is it worth while to dwell upon the circumstance of one of the commissioners (Monsieur Jussieu) having seceded from the rest, and invariably refused to subscribe their report; therefore I shall only state that this report, however ably penned, was ultimately proved false in its conclusions, drawn from facts inaccurately observed by men warped with unconquerable prejudices, and urged by professional and party feelings. I am prepared to justify these assertions, whenever the substantial and convincing proofs

can be submitted to an impartial British public; but for the present, I shall further observe, only, that the singular state called *Somnambulism* was discovered, by the Marquis de Puységur, after the decision of the commissioners had been pronounced; which circumstance, casting a new and unexpected light upon the magnetic doctrine, could not fail to sink their report into absolute insignificance. Yet their names were sufficiently imposing to excite, during some time, a strong sensation in the public; who could scarcely be blameable for a dereliction of its own judgment, and surrender of its own opinions, to such authorities as were held indisputable.

To point out the celebrated Doctor Benjamin Franklin, whose name stands at the head of the list, might be deemed an invidious remark; were it not that, in a work lately published by his grandson, the decision alluded to is recalled with too little consideration, and reflections are there introduced, which betray, in the author, a deficiency of accurate information about the matter. As I hold his personal character in esteem; at the same time as few entertain greater veneration than myself for the memory of his illustrious grandfather, to whose scientific labours the world is much indebted, I regret that Mr. William Temple Franklin should not have chosen to observe a prudential silence on the subject he has somewhat incautiously agitated. Dr. Franklin, known as a particular friend of Dr. Ingenhouz of Vienna, who signalised himself as the violent persecutor of Mesmer from the very infancy of the latter's discovery, had thus but a questionable right to expect implicit credence from an impartial public, in his capacity of a judge upon this delicate affair. Under the circumstances of his climacteric infirmities and diplomatic

callings, he was further disqualified for personally prosecuting a diligent enquiry into the innumerable details of those facts which required a minute investigation; nor indeed has he ever made the attempt. Therefore, he would have honoured himself by declining an appointment which, of its nature, could only be considered a nominal one; and it is rather unfortunate for his memory, that we should find his name mingled in such a business.

Nearly thirty years ago, a medical character, after having received his instruction from an associate in Mesmer's practice, read lectures, in London, respecting the matter now under consideration. Our present object being only to induce its impartial investigation by persons of enlightened and liberal mind, all animadversion upon the course then pursued would gladly have been avoided; but the imperious duty of shewing that the rejection of the magnetic doctrine, at that period, is imputable to the mode in which it was presented before the public, and not to any demerit of that doctrine in itself, renders necessary to revert to some circumstances which occurred; and should any part of this statement prove to be incorrect, we trust it will be put to the account of misinformation.

Independent of the difficulty of recalling the public attention to a subject almost universally cried down, in consequence of the report of the French commissioners, a grievous disadvantage further resulted from the spirit of interested speculation with which was coupled its introduction into this country; whence the doctrine itself, considered as a money-getting thing, the occasion of scandalous discussions, of scurrilous debates and disgraceful revilings, seemingly lost all claims to be judged on its own grounds.

Dr. Demainauduc, conceiving that an ingenuous exposition of Human Magnetism might not be sufficiently favourable to personal views, constituted himself the head of a new school; the principles of which, however, are to be found in French publications of the year 1784. He deprecated the authority of his instructors, in presence of an auditory of very heterogeneous composition, and set up exclusive pretensions. A simple faculty, belonging to every human Being, and the useful exercise of which scarcely requires half an hour's instruction, was exalted into a *Science* of difficult attainment; and a complete knowledge of anatomy (although we do not dispute its superior advantage) was improperly suggested to be an indispensible requisite for exercising the magnetic power. He not only laid a claim to extraordinary gifts of nature, a line of conduct rather calculated to excite suspicion; but he exclusively addressed the opulent. His lessons were incomprehensible to almost any of his auditory, excepting a small number of professional men, who afterwards became his rivals in practice and self-importance. He wrapt himself up in unnecessary mystery; exacted pledges of secrecy from his initiated, very few of whom retained any distinct idea of his theory, the product of imagination and of a capacious memory. With no less injustice than ostentation, he revolted at every idea of associating Human Magnetism with other medical methods, which are fully sanctioned by the experience of ages. He published a book, where the forms of logical reasoning are discarded, and superseded by a series of assumptions, delivered in dogmatic style; a method which could never satisfy philosophic minds. A few words only are there mentioned, on the interesting subject of somnambulism or magnetic sleep, described as a merely *comatic* state, and

carefully removing from it the reader's attention; whether from ignorance in the professor (which is not likely), or because he conceived that the revelations incident to such state might overthrow his laborious superstructure.

Yet we are far from controverting the principal matters of fact alleged in that work, or the useful application of its theory in the way directed. We fully admit them, as an aggregate, without cavilling on the ground of some possible exceptions. Nor is it denied that bodily sufferings have often been relieved, and remarkable cures accomplished, by the professor and others of his school; both because the general faculty is premised, and because such main facts are corroborated by unexceptionable witnesses. Justice further requires us to say, that the methods of practice, among magnetists of that school, would appear to involve some advantages rarely met with amongst those of the French or German schools.

We only contend, that Dr. Demainauduc's theory does not, any more than many other theories equally applicable to the same subject, rest upon the solid ground of experience and observation, but partly consists in gratuitous assumptions; that his successful practice, with that of other persons, is wholly independant of the truth or fallacy of such specific theory; and that the course which was pursued, very far from tending to diffuse substantial information respecting the faculty of Human Magnetism, could not fail to be viewed with a suspicious eye, to revolt thinking minds, and to remove every disposition, in the greater part of candid and well-meaning persons, to prosecute further enquiries.

There is reason to lament that a good cause should thus have been injured, by the employment of unwarrantable means in its support; being well understood, that mystery can never favour the advancement of science or useful knowledge, and that mercenary views, in those who uphold a doctrine otherwise beset with radical difficulties, can scarcely afford it any recommendation to general acceptance. It is not the less true, however, that the persecution of which Dr. Demainauduc became the object, at the period alluded to, sprung chiefly from jealousy, combined with other malignant and illiberal impulses; that his good intentions entitled him to a better reception, than that with which he met from the public at large; and that many allowances ought to have been made, in favour of a man of superior abilities, and whose failings were only of a common description.

No sooner was the right assumed, of overwhelming with ridicule and obloquy the personal pretensions of Magnetists, than the doctrine itself, together with its application in any shape, were (as a matter of course) equally anathematised: it had been *fashionable* to attend Dr. Demainauduc's lectures, and it soon became so to treat the subject of them with derision and affected contempt. From a foolish conceit, the magnetic practice, deemed incompatible with *respectable* pursuits, was considered the exclusive province of sordid empirics; and however easy the process, no person durst or could with impunity venture its application, to relieve a head-ache or slight rheumatic pains, within the circle even of his own family and most intimate friends. Medical men, apprehensive of being involved in such ridicule, and of endangering their consequence and the respect which they are justly entitled to meet with in private

families, have hitherto chosen to follow the stream of prevailing opinion; without sufficient inducement to devote the smallest part of their time, to a candid enquiry into the merits of the subject agitated. Even at the present day, every notion of Magnetism is, by the almost universality of Englishmen, considered as inseparable from Dr. Demainauduc's mysterious theory; and objections are still, as they were thirty-five years ago, deduced from the report and conclusions of the French commissioners.

When interested motives take the lead, they are pliant enough to save the credit of ignorance; and thus has the magnetic practice sometimes been introduced in disguise, as in the case of *Perkinism*. The writer of these notes had not occasion to notice the Metallic Tractors, till within the last four years; when, upon trial, he found them to possess the property originally announced, on condition, however, of being employed as magnetic conductors; but if used in a merely mechanical manner, without the co-operation of sustained attention and energetic volition, they then produce no effect whatsoever. The inventor appears to have taken great pains to conceal the determinating cause of action in those instruments, and to induce a belief that it originates in some metallic virtue. An honourable pursuit should not descend to time-serving artifices.

Partly from exaggerated pretensions in the early magnetists, and partly from some mistaken notion of injury to the medical interest, the body of medical men have long resisted the invitation to take the magnetic practice into their own hands; which would unquestionably have been the better course. They now labour under the unconquerable difficulty, of openly

retracting an opinion once inconsiderately maintained. The far greater number are still destitute of information upon the subject, but not the less reluctant to confess ignorance. Among the most eminent of that profession, many chuse to remain silent, though now convinced of the reality of the magnetic action and of its sanitary properties; whilst many others conceive themselves too old, either to learn or (what is yet more repugnant) to *unlearn;* and some, more liberally disposed, are prevented by apathy only from venturing beyond the pale of classical systems, awaiting some new and extraneous impulsion. It is therefore too late, to expect that the important benefits of Human Magnetism will be proclaimed through the instrumentality of a class of men, by whom Harvey and Jenner have been persecuted and reviled: it is through the medium of the PUBLIC, only, that conviction can now be brought home to them, and the spirit of intolerence be put to shame.

How far such unconcern, whether real or apparent, can any longer be justifiable in a whole body of scientific men, is submitted to their serious consideration! Human Magnetism, indeed, is no insignificant thing: it is, on the contrary, a very powerful mode of action, the full extent of which is yet unknown. The error would be gross, to suppose that the power we have described is doomed to sink, gradually, into disuse and oblivion; its knowledge is already too extensively diffused, it is of too easy an exercise, and possesses attractions too irresistible, to admit of this result. Therefore, the best and strongest motives unite, to render it highly desirable that such exercise be ultimately (not confined to, which is neither possible

nor advisable, but) superintended by the Faculty of Physic, when its members shall have qualified themselves for being vested with such controul.

We seem not to know any thing of what passes abroad, relatively to this subject; excepting the public exhibitions, equally extravagant and scandalous, of one or two wretched men, whose best excuse is that of the apothecary in Shakespeare; and such can have no other effect than to remove belief and solid information, at a greater distance than before, as also to disgust persons of understanding, reflection, and benevolent disposition, from prosecuting the proper means of becoming really informed.

(26.) Page 63: *Ridicule attending the exhibition of Somnambulists.*

The author alludes to such magnetists who, however well intentioned and disinterested, have been known to make an injudicious parade of their operations, and indiscriminately to grant an easy access to persons guided by no other motive than a vague and indiscreet curiosity.

Even in our metropolis, some are reported to have lately exhibited Somnambulists. The motives to which such exhibitions are readily attributed would almost preclude any beneficial result. But admitting the parties to have been guided by the very best intentions, why not then conduct silently such operations, without giving occasion to impertinent reflections

of newspapers upon the subject? To act otherwise, is obviously injuring the doctrine itself in the opinion of the public, who will always be disposed to consider those exhibitions as the best specimens of Human Magnetism, and a criterion from which all its results are to be judged.

(27). PAGE 63: *Monsieur Deleuze's work.*

"*Histoire critique du Magnetisme Animal, par J. P. F. Deleuze. 2 vols. 8vo.—Paris,* 1813;" in which the author has exposed this doctrine in its true and most simple point of view. Attentive to discard, from the series of facts ascertained, all such as appeared to wear a character of less credibility, in the eye of readers not assisted by some preliminary acquaintance with the general matter, he has not been fortunate enough to escape the censure of those, among his fellow-magnetists, who entertained rather less regard for prudential considerations. Although that author's reserve was judicious and commendable, particularly at the period of his publication, and would perhaps be equally advisable in the present more advanced stage of information, Count de Redern's remark is not the less correct.

(28). PAGE 67: *Subjects approaching the age of puberty more easily become Somnambulists.*

Pursuant to a preceding remark, that any interruption of organic harmony is favourable to the developement of somnambulism, what the author further observes in this place is ac-

counted for, in consequence of nature's exertions at such period of life, towards the accomplishment of her ultimate intentions. There is less tendency to that state during infancy; perhaps from the greater extent of nature's demands, and the more abundant absorption of the magnetic or organic fluid, than at other periods. Persons of very advanced years also experience great difficulty in attaining a complete somnambulic crisis; but this is ascribable to other causes, and may proceed from a deficiency of general flexibility in the nervous system, and consequent obstacle to the requisite freedom of communication of the fluid (whatever be its description) between the brain and the *Plexus Solaris,* considered as principal nervous centres; to the latter of which all internal functions of animal life are supposed to be referable, as all its external functions would be to the former. Somnambulists, however, have been seen of every age; from that of *three* years, to that of *seventy-five.*

(29.) Page 68: *Spontaneous Somnambulism.*

We have already seen (note 22) that instances of spontaneous Somnambulism are not unfrequent; that it is mostly the concomitant of disease, and generally assumes an irregular character; also that, when no very striking incident happens to fall under observation, and the individual in other respects maintains his accustomed habits, persons not familiarized with this phenomenon are apt to let it escape unnoticed. Yet I have sometimes witnessed that the somnambulic faculties, even thus inordinately exerted, are capable of manifestation in sufficient extent to claim serious attention, as affording the most certain

indications which could be obtained, for repairing the disorders of health in the subjects thus affected. When the crises are of short duration, and the person remains silent, though apparently concentrated in thought, they are likely to be noticed only as slight absences of mind. But this is not the worst mistake. It may often have happened that, inferring a vague notion of insanity from circumstances not rightly understood, an injudicious conduct towards the suffering party has violently interrupted such crises, thwarted nature's intentions, which had a salutary tendency, and produced concussions in the nervous system which have actually determined a mental derangement, afterwards more or less difficult to rectify. Upon which I shall observe, by the way, that the cure of mental diseases is within the pale of human magnetic power, provided they have not attained a permanent character; but of the latter case, I know not any instance in which its application has been decidedly successful, and even question whether the medical means commonly employed have ever proved efficacious, for the radical cure of confirmed and permanent insanity of mind.

The existence of a peculiar faculty called *Second Sight* is too notorious, as applicable to inhabitants of certain districts of Scotland, to require entering here into details respecting it. The reader will find that subject treated of in many publications; such as *Samuel Johnson's* relation of a Journey to the Western Islands, *James Boswell's* Journal of a Tour to the Hebrides with Samuel Johnson in the year 1773, the second volume of *Pennant's* works, and *Martin's* description of those islands. The principal fact is fully admitted by all diligent observers, and controverted by no other than persons warped

by habitual prejudices. The faculty we are speaking of, by which the imagery of scenes occurring in distant places suddenly becomes present to persons affected in this singular manner, is not one from which any advantage is derived to them; and far from valuing themselves upon such a privilege, they always consider it an annoyance. This is doubtless the accompaniment of some sort of *nevrose*, to which the parties are predisposed from local circumstances, and which falls within the description of complicated states already mentioned.

Narratives are occasionally handed to us from different parts of the world, concerning certain individuals, and even children, who exhibit extraordinary mental powers applied to the rapid combination of ideas; such as solving mathematical questions, with seemingly wonderful sagacity. In many of those cases, perhaps, there may not be the least degree of sagacity employed; and if memory does not betray me, I think to have read, in one of those narratives, that upon a scientific person's examining a boy of that description, and putting the direct question to him—by what means he obtained the result announced, the boy had answered that he saw it as it were written before him. It is rather surprising that, whilst the reality of the faculty alluded to has been ascertained on various occasions, no reference to the somnambulic state, or any other analogous to it, should have been made with a view to explain phenomena so remarkable, and which remain unaccountable under any other hypothesis: but prepossessions have a strong hold upon systematic minds.

Before dismissing the subject of spontaneous Somnambulism,

it might not be unseasonable to introduce a few considerations respecting the familiar Dæmon of Socrates, much commented upon by different authors, as it clearly belongs to the same cathegory of unexplained facts; but this, perhaps, had better be reserved for discussion on some other occasion, when the question concerning apparitions in general may also be investigated.

(30.) Page 68: *Self-willing Somnambulism.*

This phenomenon less frequently occurs, than that of Somnambulism produced by nature's spontaneous operation. It also appears to have been a faculty exercised by Anchorites, in the first ages of Christianity, and successively by other personages more or less known, who from various causes were singularly disposed to exaltation of mind.

In none of those cases could an implicit reliance safely be placed on the specific faculties, understood as belonging to the somnambulic state, which then ought to be considered as not existing in sufficient purity, with the exception perhaps of a very few instances; because the imaginative power then operates without the needful controul, and because regularity, as to intervals of time and intensity of magnetic action, seems to be requisite in a certain degree for the improvement of that state.

Of Self-willing Somnambulism, three instances only have fallen within my immediate observation. In each, the parties were females, who recently or on preceding occasions had been

submitted to magnetic action; therefore a predisposition ought to be inferred, which in some measure may serve to explain the main fact. All were of robust constitutions, habitually enjoying vigorous health, and two in that number usually produced very powerful effects, when acting magnetically upon other persons; of these two, one possessed a strong native intellect, with comprehensive and active mind, faculties which in the other were of a standard much inferior. I mention these circumstances, as they may afford assistance to future observers; but the third instance is such as to justify my introducing some of the details, which are very curious.

The subject was a female child, about twelve years of age, and whom I had had for some time under magnetic treatment. About one month before the principal occurrence I have to relate, an indisposition of my own required the discontinuance of our operations; being informed by that child, then in the somnambulic state, altogether of my personal condition and of the danger to which she might be exposed, from the influence of that indisposition. I was somewhat surprised, when she added that nature was competent to supply the deficiency, and that she would from that moment cast herself into somnambulism at my command, or even at any other person's, whenever it became useful: she further gave notice that her *lucidity* ought not to be depended upon, under those new circumstances, with regard to any matter foreign to the concerns of her health, my own, or that of other persons in whom either of us took a particular interest; alleging the motives of this restriction, some of which have already been mentioned; and from that time,

invariably, she resumed somnambulism in less than one minute, whenever desired to apply her hand to her forehead with such intention. In this condition, she continued occasionally to give very good medical consultations; descending into descriptive particulars, which far exceeded the bounds of her information or intellectual capacity at other times. Of those occurrences, not the smallest recollection was preserved in the waking state. When hearing Magnetism spoken of, she then had only a vague conception of its meaning, at least in the earlier stages of our proceedings; and was unconscious of having, during somnambulism, exercised that faculty herself with dexterity and efficacy, thereby relieving her mother and sometimes other persons from considerable pain, in course of a few minutes. But now, to the principal fact:—

One day, that child being with her sister aged about two years and a half, and no other person present nor within hearing, the latter was in imminent danger of her life, in consequence of having swallowed a shoe-clasp, which jammed in the infant's throat soon left it weltering in blood, and in convulsive agonies, threatening almost instant destruction. The elder sister had then the extraordinary presence of mind to cast herself into somnambulism, by the usual process; in which state she extracted the clasp, with all the dexterity of an able surgeon, and performed every other requisite of the case. What perhaps is still more admirable, she immediately committed to paper, for the necessary information of her friends, the summary detail of what had happened; after which, spontaneously awaking, she found herself with that paper in hand, but incapable of accounting in any distinct manner for its existence.

With reference to self-willing Somnambulism, in the instance last mentioned, I remark that the mental faculties characterising that state seemed gradually to decline, from the first to the last crises of this description; that these were originally no less lucid than the somnambulic crises produced by the magnetic action; but that after a certain time, the individual to which I allude, whilst surrendered to her personal government, degenerated into a common crisiac, ultimately uttering a great deal of nonsense, and having only delirious visions.

(31.) Page 70: *The Commencements of Magnetic Somnambulism.*

This paragraph is intended, more as a caution to unexperienced magnetists, than for the immediate instruction of persons not yet conversant with the subject of Human Magnetism. Readers who desire more complete information, must consult the publications of *Deleuze, Puységur, Klugge, Wolfart,* and some other authors. The two last named are members of the Faculty of Physic; Dr. Wolfart in particular, appointed Professor of Magnetism in the Royal Academy of Berlin, is at the head of an hospital especially instituted for curing poor persons by the magnetic process, and where different sovereigns have, within a few late years, sent physicians of their household to attend his clinical lectures, and to receive instruction upon the subject of which is here treated.

It is fit that our medical gentlemen should now, however late, be informed of such circumstances. If they continue prepos-

sessed with an idea, that Human Magnetism is a matter too insignificant to claim the attention of scientific or professional men, it will be of real service to let them further know that the Royal Academy above mentioned has decreed a boon of three hundred ducats, to the author of the best and most instructive work which shall be published on that subject within a given period.

(32.) Page 70: *The Socratic Method.*

This again requires preparatory instruction, for comprehending in what manner such method applies to the case in point.

Socrates had adopted, for instructing his pupils, the same method which he pursued to detect and expose sophistry. From one question to another, and by leading them through insensible paths from the known to the unknown, he would draw from the pupils themselves, and to their especial gratification, those conclusive truths which his object was to inculcate; and, from the Grecian sophists, he would with equal dexterity extort a confession of their own absurdity in argument.

(33.) Page 72: *Management of Somnambulists.*

The author's instructions, contained in this paragraph, are of the highest importance, and ought to be diligently meditated upon, by whoever attempts the magnetic practice. As to those deficiencies which he signalizes, and the anomalous dispositions

noticed in certain somnambulists, it must be understood that they almost always originate in the magnetist himself, who, in such instances, is destitute either of steadiness, temper, judgment, or morality. These irregularities seldom occur with any other than young subjects, and frequently because, through levity or inattention, their crises have not been rendered complete. When such things happen, let the magnetist if possible be superseded by some other, and then Somnambulism will probably assume its regular and lucid character.

(34.) Page 73: *The exhibition of Somnambulists has an outward appearance of Quackery.*

Such exhibitions, indeed, seldom afford the smallest chance of converting any one to a belief in the reality of the magnetic effects; and as far as my observations could extend, those exhibitions more commonly produce a contrary result.

There are two classes of unbelievers:

The one is composed of persons whose judgment forbids them to admit, upon mere report, facts of an extraordinary nature and transcending their immediate conception; but having been given to understand, that the faculty of Human Magnetism is of easy exercise, and productive of beneficial results, they candidly wish to ascertain the reality of its alleged effects. They feel no reluctance in confessing ignorance upon the subject, and are sensible of the absurdity which would attend an anticipated opinion, respecting matters hitherto foreign to their

knowledge. They are not biassed by contrary interest, nor have they, at a preceding period, pledged themselves to the public, or to any particular body of men, indiscriminately to oppose all innovations: seldom indeed are they incorporated with such bodies. To satisfy the enquiries of persons of this class, and to seize every opportunity of supplying them with the desired instruction, will always be doing good; it is even the duty of every magnetist, when assured that the enquiries are suggested by laudable motives. Yet the instruction should, as much as possible, be conveyed in a gradual manner; familiarizing the pupils, in the first place, with the minor effects, and accustoming them to produce the same with facility: until that is done, an introduction to immediate acquaintance with the more extraordinary phenomena would not only be useless, but also expose them to misconception, as being sufficiently comprehensible to such only whose personal action has already produced similar ones. It is scarcely necessary to add, that whoever undertakes to enlighten the uninformed ought to be divested of enthusiasm upon the subject, and equally so of personal and exclusive pretensions, which always supply a just ground for suspicion. But then the pupil should clearly understand, that it is for his own benefit, and from contemplating the good use to which he is presumed capable of applying the instruction received, that you are desirous to gratify his wishes.

A different conduct is to be observed towards the other class.

This is made up of men, who, averse to any confession of ignorance, come forward with opinions ready framed upon the matter; opinions which, probably, they have admitted upon trust.

Perhaps they are professional characters, who on former occasions have manifested prejudices against the doctrine you maintain, or openly opposed it from some party motives, and would now be ashamed to retract. They are so far candid, however, as truly to disbelieve (which is a common effect of habitual bias of the understanding) the reality of the magnetic action; and consequently, their object is not an impartial enquiry, but only to detect if possible some delusion or imposture, which they are persuaded must exist. They will unceasingly dwell upon the known and strange effects of *Imagination*, upon those of sympathetic *Imitation;* and, triumphant in self-complacency, they will repeat that the doctrine you uphold was *carefully investigated* thirty-five years ago, by a commission composed of scientific and *impartial* men, who have *demonstrated* its absurdity, and proved its alleged effects to be only chimerical.

It is useless to attempt converting persons of this class, as indeed they would feel greatly mortified at having conviction forced upon them. Ingenuously supposing that some good might arise from their being undeceived, you would soon discover, by their sneers, that they think to confer an unmerited favour by granting you even a momentary attention; and you could never succeed in persuading them, that in troubling yourself about their belief, you are without any other motive than that of promoting universal good. It would be in vain to tell them, that there are many persons of rank, fortune and merit, in high estimation in their respective countries, and who, during the last twenty-five or thirty years, have renounced the greater part of those enjoyments to which they were solicited by

an elevated situation in life, for chiefly devoting themselves to relieve the sufferings of their fellow creatures; and you might vainly urge the utter impossibility that such men could, during so long a time, have been the dupes of one constant delusion. Should you be so weak as to insist—offering the substantial proofs, various snares will be laid in your way; the main fact, the most important to be ascertained, will scarcely be noticed; but the class of people to whom we allude will cavil at the most indifferent circumstances, dispute the clearest points, attribute the visible effects to every imaginable cause, excepting the real one, and excite your indignation by the most injurious and unwarrantable suspicions. The imprudence of magnetising in the presence of such persons would be great; for your attention must then be withdrawn from what you are about, by the pre-occupation arising from their presence and their authorized expectations; your action, thus paralyzed, could produce no other than insignificant and dubious effects, serving only to confirm disbelief, and to render yourself an object of ridicule. Therefore, leave those of this class where you find them; and in general, it will be no difficult matter to discriminate the motives of persons applying to you for information, relatively to the exercise of Human Magnetism.

With regard to both classes of unbelievers, never attempt magnetising any of them personally, as a proffered proof of the facts alleged; unless you positively know such persons to be afflicted with bodily disease. Healthy persons seldom feel any sensible effect from magnetism; besides which, you cannot magnetise with the requisite attention one who is curiously

observing you, whilst he ought passively to surrender to your action. (See *Mr. Deleuze's* more particular indications, for receiving useful instruction respecting the exercise of Magnetism.)

(35.) Page 73 : *Somnambulists disorganized.*

This is a technical expression, sufficiently explained in different parts of the text.

(36.) Page 74 : *Somnambulism assumes a part of its character from the disease with which it is complicated.*

It is a fundamental principle, in the doctrine here treated of, that somnambulism is a crisis which incorporates with the malady ; that it terminates with the same, and is the last symptom to disappear.

(37.) Page 75 : *Particular disposition of the five senses, during Somnambulism.*

In a preceding part of the text, we have remarked that the sense of *taste* has a great affinity with that of *feeling*, from the former being only a kind of tact, exerted by a specific organ upon a certain property of substances ; and that the sense of *smelling* has the strongest affinity with both, differing only from them by touching the effluvia, instead of the substances themselves. Here, it is further remarked, that the three senses thus

assimilated are precisely those which preserve their full action, indeed with increased intensity, during Somnambulism; whilst that of *hearing* is retained only under subordinate conditions, and *sight* is wholly superseded by a different mode of perception, not unlikely also to operate in lieu of the preceding sense, respecting the supposed action of which we might remain under some mistake. These remarks furnish a strong argument in favour of the probability, already very great, of there existing some sort of magnetic, organic, or other elementary and universal fluid, having the property of uniting under different modes of relation every part of the sensible world; as the two senses of sight and hearing, the only which have in reality any distant operation, are to be supplied in the state alluded to; whilst the other three, which in fact operate not otherwise than in contact, retain the same action as during the waking state, an action indeed increased with the general nervous irritability of the somnambulist.

If permitted to hazard my own conjectures upon this delicate question, I conceive that the perceptions, both of light and sounds, are brought to us by a fluid of such description as to pervade all bodies indiscriminately; that in our waking state, those perceptions are intercepted by the optic and auditory nerves, appropriated for that purpose, and which carry them to the sensorium by a subsequent operation; whilst in the state of somnambulism, when the nerves have acquired the utmost tension of which they are susceptible, those perceptions, together with such sensations as they induce, are directly conveyed to the sensorium, without interception by any particular organ, owing to the accelerated movement of such organic or

universal fluid, immediately upon entering the human form. It is then easily conceivable, that the senses of feeling, taste and smelling, which operate in contact only, perform functions similar to those of the eye and ear, in conveying to the sensorium a prolongation of those perceptions which they have respectively received.

(38). PAGE 76: *Instinct of Animals.*

No satisfactory explanation has yet been given, of what, with reference to the brute creation, is called *Instinct.*

Every species of quadruped, bird, fish, reptile, or insect, for the purposes of preserving themselves and their progeny, of providing nutriment, and promoting the multiplication of individuals, according to each distinct species, without any confusion, is endowed either with an extension of some especial faculty, above the usual standard of those common to the rest of the animal kingdom; or else, with some extraordinary degree of apparent intelligence or industry, by which they accomplish, without any previous instruction, works of such delicacy and perfection in their kind, as not to be equalled by the art or science of man. Thus we admire the unparalleled industry of the Beaver, the Spider, the Bee, and the Ant; which is very imperfectly accounted for, by a supposition of their being guided by general types, primitively impressed upon the sensorium of each animal, then acting only from a sort of mechanical impulsion: an hypothesis which, however, I am far from rejecting. We likewise admire, in dogs and other

assimilated species, what we think to be an extraordinary extension of the olfactory sense; and, perhaps erroneously, we conceive that such faculty is sufficiently accounted for by analogy, without need of any further investigation. But it does not appear that successful attempts have yet been made, to explain the sort of enchantment exercised by setting-dogs, or by certain reptiles, upon animals of other species destined chiefly to become their prey: there are even some anomalous circumstances in this respect, for I once saw a rabbit stopped by a cock, in the same manner as might have been by that species of dog called Pointer.

It is not unlikely that all such kind of enchantments, or fascinations, may meet a satisfactory explanation, when the universal magnetic action shall be better understood and defined; and possibly, the cause of that extraordinary extension which we observe in certain faculties of animals, apparently through organs common to them all, may then be proved to have a direct analogy with that of the extension of similar faculties, under the somnambulic condition of Man.

Such cause, or *Instinct* in general, may really constitute a sixth sense, the explanation of which could only be deduced from its specific modes of operating. Admitting for a moment the existence of this sixth sense, it is utterly improbable that it should be a privilege confined to the brute creation; and, obviously, we find that things are not so ordained. In regard to the brutes, Instinct extends merely to physical relations; but if we attentively meditate upon what passes within ourselves, we shall not fail to discover also a *moral instinct*, exerting itself in

various ways, whether in the waking or other human states, and susceptible of various standards, as also of improvement and degeneration : for what else is implied, by that faculty which we term CONSCIENCE ?

A thorough investigation of these positions would carry us beyond the limits prescribed; and our object, for the present, is only to suggest a few ideas which may be developed on some future occasion.

After having premised, that among those nations only, who are farthest removed from civilization, men are still to be found who can unerringly trace the footsteps of other Beings, whether of their own or of a different species, and easily distinguish between plants and between other substances, such as are fit for their own use, from such as are detrimental; that, at different periods, instances have been ascertained of real foreknowledge, and of true visions of distant occurrences; and that certain diseased persons possess, in common with the brutes, such indicative sensations of sympathy or antipathy, relative to external substances, as become the safest guide for the treatment of those diseased persons, there will remain to enquire, how it happens that the present human race should only accidentally possess those instinctive faculties, which are permanent in all animals?—Why (for example) we usually have no other means of discriminating, but by experiments often dangerous, the wholesome from the deleterious properties of an infinity of substances?—and why again, under many particular circumstances, we even are left in doubt whether any purposed measure be right or wrong; whether

such or such determinate act be meritorious or criminal. This doubtless arises, principally, from physical as well as moral degeneracy; and next, from disuse of our original faculties. What we call *civilization* has new-moulded us, without our clearly having become gainers by the change: education has confined us to an artificial mode of existence, in which we no longer understand the simple dictates of nature, nor the silent but salutary admonitions of intellectual self; and thus are most human beings reduced to resources of art, for reorganizing the primitive Instinct, both physical and moral.

(39.) Page 77: *Remedies prescribed by Somnambulists.*

The affinities of natural substances with the human organization, and the influences of which they are respectively susceptible upon each somnambulist, under the actual circumstances of his health, are clearly perceptible to him; hence the remedies prescribed are generally simple, and innocent. Yet I have known somnambulists to order for themselves such doses of certain substances, as medical men would scarcely have ventured to apply, but which, notwithstanding, did not fail to produce the desired effect. The somnambulist does not form his judgment in the same way as the physician: the first distinctly perceives his internal condition, and precisely knows what will be the effect of any determinate application; which the latter only conjectures, or at most infers from precedents.

(40). PAGE 78: *Somnambulists are capricious.*

This seldom happens with any other than young subjects (See *note* 33d); but it is further observable, that there is always more or less analogy between the temper, as well as the various propensities of the same individual, in both states. Any magnetist unsteady, inattentive to what he is about, or the slave of his own passions, is exposed to lose all command over his somnambulist, who then may spontaneously start into waking; and the loss of power is sometimes the inevitable consequence of its abuse.

(41). PAGE 78: *Somnambulists disregard the common rules of personal demeanour.*

This proceeds from their materially differing, in that state, from the artificial Being, such as we are become by education and social habits. Yet, with regard to every essential notion of morality, the somnambulist (as elsewhere remarked) is superior to the same person awake.

(42). PAGE 79: *Somnambulists have the waking ideas present to their mind.*

This remark, solely referable to the extension of memory, will be further developed hereafter. All which the somnambulist

has ever seen, heard, read, imagined, or otherwise perceived even in the slightest degree, returns then present to him; and the assistance which his understanding receives, from this prodigious though only temporary increase of an ordinary faculty, may alone be sufficient to account for many others observable in that state, and which appear wonderful, only from being considered in a comparative point of view.

Somnambulism, although often termed *Magnetic Sleep*, is a mode of human existence quite different from either sleeping or waking; it is, in fact, an enlarged existence. This specific condition is directly alluded to in records of almost every age; and to exemplify the position from profane history alone, there is the following account, written at a period preceding the expedition of Alexander-the-Great into India, in a book treating of the rites, ceremonies and mysteries in use among the Bramins. It is there stated, that by a common practice, denominated *Matricha-Machom*, they obtain a new sort of life; that considering the epigastric region as the usual seat of the human soul, they direct the hand from thence to the head, and press upon some particular nerves supposed to connect those different parts; that by so doing, they convey the soul into the brain; and that, as soon as this last point is sufficiently ascertained, the Bramin declares his soul and body to be reunited with the Godhead, and himself to have become a part of it.

Doubtless, this mode of explaining a process not commonly understood is very imperfect; notwithstanding which, it has a very remarkable analogy with the method now used to produce somnambulism. We may chuse to pronounce all this very

absurd, without considering that the Bramins certainly pass the same judgment on many of our decided opinions; but we find similar things standing upon record, in the history of the Egyptians, the Greeks, the Romans, and the Jews, independently of multifarious facts of the same kind, sufficiently authentic and of more modern date. The testimony of Tacitus appears not to have had sufficient weight with our celebrated Hume, to convince him of the reality of two magnetic cures performed by the Emperor Vespasian, at Alexandria, in presence of his physicians and the whole court; although the particulars are minutely detailed by that Roman historian. Philosophers and scientific men are subject to a peculiar kind of superstition: when embarrassed how to explain facts which they cannot immediately comprehend, it might be enough for them candidly to confess ignorance; but, like our Hume, they prefer to this rational course a flat denial, in the face of the best historical evidence; and self-conceit always supplies some argument.

(43). PAGE 80: *Somnambulists, after a considerable time, remember the circumstances of their former crises.*

The succession of ideas, referable to this mode of existence, is then retained and connected with the ideas which belong to the state of waking. But it might become dangerous for the somnambulist, particularly if a young subject, to be entertained, awake, with the circumstances of another state; as such confusion of ideas, relating to existences very distinct from each other, would submit his strength of intellect to a hazardous test.

(44). Page 80: *The objection urged by Materialists.*

It is conceived by them, that the mind could not retain, in a mode of existence succeeding to human life, the memory of the past; which indeed is necessary for preserving a consciousness of our individuality. But the phenomenon here observed effectually rectifies such a mistaken notion, as that the faculty of memory would solely depend upon bodily organization.

There are a few bigotted or superstitious persons, who have pretended to deduce from the tenets of our Christian religion objections to the practice of Human Magnetism, and to the right of interrogating somnambulists. Nothing can be more extravagant and absurd, than the arguments which have been used in support of that opinion; therefore we shall not dwell upon that particular subject. Yet, as weak and timid minds might be misled by arguments of the same kind, it is proper to remind them, that any act exclusively tending to good and charitable ends can receive the support of that power only whence all good emanates, and that the enemy of our salvation can never become a partner in it: they may safely be assured, that, if the exercise of the natural power now announced to them be at any time preceded by prayer to the *Almighty*, the purity of their intentions, in following that precept which eminently distinguishes Christianity amongst all other religions, shall be rewarded with threefold power, towards the accomplishment of their benevolent purposes. The revelations and other circumstances of somnambulism not only supply new

arguments, but also the strongest existing, in favour of the immortality of that intellectual part of ourselves which is implied under the common and vague denomination of the *Soul;* and the practice of Human Magnetism, in the way prescribed, not only is attractive to every Christian mind, but nothing can be better calculated to keep constantly alive the best feelings of our nature.

(45). Page 81 : *The Baquet.*

Certain substances, such as Glass or Water, are found, by experience, more particularly to possess the property of accumulating and retaining the magnetic fluid. Consequently, reservatories of various descriptions, all involved under this denomination, have been in use when a certain number of patients were collected. The effects of the Baquet, however, are subject to irregularity, from the same quantum of action being meted out indiscriminately to all, through its instrumentality ; but no material inconvenience is to be apprehended from its use, which occasionally saves much fatigue to the magnetist. There are also other means of conveying the magnetic action, the detail of which would be rather misplaced here, but may be found in Klugge, Wolfart, Deleuze, and other authors.

(46). Page 81 : *Semi-crises of Somnambulism, dangerous to excite.*

I apprehend that the danger pointed out is somewhat magnified. Be this as it may : such could arise, only, from the manner

in which the magnetist chose to give employment to the crisiac, who had better be left quietly and uninterruptedly to enjoy the benefit of his actual condition. I have sometimes found great advantage to result from this method of treatment; and there are persons upon whom I have continued to act in such a way, from time to time and during several years, for the sole purpose of invigorating an injured constitution; but then I abstain from speaking to them in that state, being aware that it might prove even worse than useless.

(47). Page 82: *The characteristic features of somnambulism are variable.*

Somnambulists not only differ much from each other, but, according to circumstances, they are apt to differ no less from themselves. I have had occasion to observe one, successively governed by three different magnetists. Under the first, he displayed extensive faculties; he would make a pastime of entertaining the magnetist, and other persons, with interesting conversations upon moral or metaphysical subjects, and not feel reluctant at having his attention called towards very distant objects. Under the second, he was particularly averse to be sent upon such travels; complaining that the contention of mind which they required was fatiguing to his nerves, an effect sufficiently evinced indeed by his countenance. Under the last magnetist, he was uncommonly sluggish; and it was only with difficulty, and whilst manifesting great unwillingness, that he could be made to speak.

(48.) Page 82: *Light is annoying to Somnambulists.*

I have made it a point to ascertain the reality of this, which is stated as an absolute fact; and particularly enquired, respecting it, of a person then in somnambulism. He contended, that the case was such, under no other circumstance than that of the crisis being incomplete, and suggested the experiment of presenting two lighted tapers close to his eyes; which being done, he assured me of his not perceiving the light, nor feeling the smallest inconvenience from it. It frequently happens that magnetists are too hasty, in inferring a complete crisis from a few outward appearances, or from some particular circumstance; hence erroneous deductions may sometimes be erected into general principles, and the specific faculties of somnambulists remain without a full developement, for want of sufficient attention. One single commanding look, or gesture, often is enough, for casting into that state a subject upon whom the magnetic influence has once been established; yet I would never think of entering upon serious matter with any Somnambulist, before having bestowed the necessary attention to consolidate his crisis.

(49). Page 83: *Apparent doubt of Magnetic Fluid's existence.*

The doubt seemingly implied by the author's expressions, in this paragraph, evinces only his unwillingness to dogmatize. He sufficiently establishes, throughout his work, the grounds

of his persuasion that a fluid exists of this description; and the only question that can remain with him, is—whether it be specific and distinct from any other, or whether it be only the modification of an universal fluid: nor could the latter supposition invalidate any of the stated facts.

(50.) Page 83: *Assertion of certain matters of fact, by Somnambulists.*

In order to understand this paragraph, it is necessary to observe, that magnetists are indebted to their somnambulists, for a great part of the information upon which is established the theory of Human Magnetism, according to the German and French schools.

(51). Page 84: *Somnambulists use the magnetic fluid as a lighted taper.*

One of them, to whom several circumstances already mensioned in these Notes are referable, has exhibited a remarkable instance of the property thus typified. I had occasion for a consultation; but wishing previously to ascertain, beyond any doubt, that qualification in her which is technically called *lucidity*, the test was offered and accepted,—that she should endeavour to discover, exactly, the number of pins which I would have secretly inclosed in a box, afterwards placed within reach of her hand. She merely touched the box with one finger, during a few seconds, and then accurately announced the

quantity of those pins, without hesitation. Upon attempting a second experiment of the same kind, at a period when her cure was further advanced, I was not equally successful.

(52). Page 85: *Question of the existence of Magnetic Fluid.*

The author has sufficiently evinced, throughout the whole work, his personal conviction of the existence of such a fluid; and the scrupulous caution which he observes, against affirming what is not completely demonstrated, is certainly a strong recommendation to confidence, in what he thinks himself warranted positively to attest. It is much to be regretted, that it should not have coincided with his plan to detail, on the present occasion, those experiments to which he alludes; as there is every reason to suppose that they would have been found highly interesting, if not absolutely decisive. I shall allow myself to relate a few; observing, only, that I was chiefly indebted to chance for the first two of them.

The first refers to the earlier period of my magnetic practice. I had a young somnambulist, who in that condition was perfectly sensible of my inexperience, and occasionally disposed to take advantage of it in a playful manner; which not only was quite harmless, but sometimes answered purposes of instruction. One day, when I was about to awake him, by the usual and simple process of passing my fingers two or three times gently across his eyes, he took both my hands within his own, declaring that he had withdrawn from me, at least for the time being, the power of accomplishing such intention; and

accordingly, I vainly tried, during some minutes, every means which I could devise. After I had given up the point, he said that he would shew me how he could awake himself; and by a rapid affriction of his hands upon his knees, which act, if it had any meaning, could be intended only for dispersing the magnetic fluid, in the course of a few seconds of time he started awake. The objection, that I might have been deceived by the person, under a supposition of his having been awake during all that time, and not really a somnambulist, could only be suggested by those who have no acquaintance with these matters; as nothing is easier than to discriminate the condition alluded to, and the effect of such sudden transitions is too strongly marked in the individual's demeanour, language and ideas, to leave room for any possible mistake. As to my loss of power, pretended by the somnambulist, it is now easier for me to account for it, than I could do at that time: I was certainly cheated by a very insignificant act of his own; but it had the moral effect, indeed quite sufficient, of paralyzing my usual energy of volition. The process employed by the somnambulist, to awake himself, is however what I more particularly point at, as referring to the principal question.

Of this, the affirmative is strongly supported by the two remaining experiments, which I have to relate as personal to myself.

A flower had been magnetised for the use of a determinate person, and carelessly left by him in a conspicuous part of the house, where another visited, who was at that time under my magnetic treatment, and in the habit of being cast into somnambulism; the latter took up and smelt at that flower, unmeaningly

and without any knowledge of the above-mentioned circumstance, upon which he instantly lapsed into that state, neither myself nor any other magnetist then being present. No Intention, or Volition, could possibly have co-operated; as the person, time, and place, to which this occurrence relates, were equally removed from the contemplation of the magnetist with whom it originated. Therefore, how could this happen, unless some real substance had been supplied, adequate to the production of such an extraordinary effect? This experiment wears a character sufficiently strong to appear, upon a first glance, decisive of the question agitated; but I consider that there had been, at some preceding time, a magnetic affinity between myself and the magnetist alluded to, and this might in a certain degree warrant an objection to the only conclusion which otherwise must be drawn: as to any, grounded in the incontestable predisposition of the subject acted upon, it could scarcely have any weight.

It is now a few months since I magnetised a lady, for the purpose only of removing a violent head-ache, which I had observed her to suffer during the greatest part of the day. She is a person of much sense, who had never heard any thing, nor read a single line, upon the subject of Magnetism; neither had she any conception of what I was about, and in fact my apparent action seemed too insignificant in its description, to require explanation, amongst intimate friends. The susceptibilty of that lady proved such, that in about five or six minutes, and without my expecting this result, she was cast into somnambulism; when she further complained of great pain in the chest, and expressed the cause of it. While she continued in that state, I proceeded, to magnetise a glass of water, intended to relieve the pain last

mentioned. The station I had selected could not have admitted her perceiving me, had she been awake, with her eyes open; and attentive to leave her imagination unconcerned in my operations, I asked: *What have I in my hand?* Answer: *A glass of water.—What does it look like?* Answer: *A glass of water exposed to the sun.*

In addition to those, another very important experiment, tending to the same conclusion, has lately been related to me by a traveller from Germany: I understand that it was there made by a regular physician, who like many others in that country associate Human magnetism with the usual methods of treating diseases. It would appear that a *Baquet,* or magnetic reservoir of some kind, was constructed, but without any part of it being magnetised, and that this was exposed to the air and sun during some time, not precisely mentioned; when the Baquet, at length, proved to be magnetically *charged,* without any human interference to such effect, and by the single operation of the middle rod disposed in the same manner as lightning conductors commonly are, and which in that case must have gradually attracted the supposed fluid from the ambient air. The repetition of this last experiment ought certainly not to be neglected; and every possible precaution should then be observed, for ascertaining with the utmost accuracy the effects, as discriminative from those of electricity.

Although a diligent enquiry has led me, with other observers, implicitly to admit the theory of a magnetic or organic fluid, on the ground of multifarious inductions, I nevertheless conceive the possibility of Magnetism acting upon the principle of life, in a

mode equally occult with that of attraction upon matter in general. But then, again, in what can that principle consist, or otherwise the constituting principle of *motion*, if it be not a fluid? It is with Human magnetism as with the common magnet, Electricity, and Galvanism; in the latter of which, the phenomenon of Volta's pile would seem to elicit a commencement of organization, even in substances of the mineral kingdom. The existence of one or different fluids, the action of which may be manifested in such natural effects, is not any thing more than an hypothesis upon which we chuse to rest, in order to be enabled in drawing within the vortex of general laws a great variety of phenomena observed: the supposed principle of motion, to which they are all referable, may not be precisely known, yet the laws deduced from its modes of operating are not the less incontrovertible.

As we have adverted to the particular subject of Galvanism, it may not be thought irrelevant to that of which is here treated, if a few reflections are introduced respecting a late remarkable Galvanic experiment. Various public prints, of the month of February of the present year, coincide in giving us the following account of it:—

"On the 4th November last, various galvanic experiments were made on the body of the murderer *Clydesdale*, by Dr. Ure of Glasgow, with a voltaic battery of 270 pairs of four inch plates. The results were truly appalling. On moving the rod from the hip to the heel, the knee being previously bent, the leg was thrown out with such violence as nearly to overturn one of the assistants, who in vain attempted to prevent its extension! In the second experiment, the rod was applied to the phrenic nerve

in the neck, when laborious breathing instantly commenced; the chest heaved and fell; the belly was protruded and collapsed, with the relaxing and retiring diaphragm; and it is thought, that but from the complete evacuation of the blood, pulsation might have occurred! In the third experiment, the supra-orbital nerve was touched, when every muscle in the murderer's face was thrown into fearful action. The scene was hideous—several of the spectators left the room, and one gentleman actually fainted from terror or sickness. In the fourth experiment, the transmitting of the electrical power from the spinal marrow to the ulnar nerve at the elbow, the fingers were instantly put in motion, and the agitation of the arm was so great, that the corpse seemed to point to the different spectators, some of whom thought it had come to life! Dr. Ure appears to be of opinion, that had not incisions been made in the blood-vessels of the neck, and the spinal marrow been lacerated, the criminal might have been restored to life!"

There is perhaps not any rational person disposed to question either the main fact, or the veracity of those by whom it is thus related, with the accessory circumstances. The public belief, in the accuracy of the statement, chiefly rests however on a preparation, resulting from previous acquaintance with minor effects arisen from a cause which, although not precisely known, is justly presumed to be the same; and yet this relation obtains full credit, without any hesitation, from an immense number of persons disinclined to admit the reality of any magnetic action, notwithstanding that this last matter of fact is supported by evidence of witnesses a thousand times more numerous, and the individual testimonies of whom have an equal title

to belief, with those who attest the above. I beg leave to ask, what credence Dr. Ure would probably have obtained from the public, had he ventured to submit his statement of facts, together with the opinions attributed to him, divested of support from precedents of a similar nature? But it depends upon any one to ascertain, without much trouble, first the minor effects alledged as being produced by Human magnetism; when a full conviction, relatively to all that has further been exposed upon this subject, will be acquired without any effort of credulity; and I may venture to add, with no small share of personal gratification.

(53.) Page 87: *Distance of the fixed stars.*

In the translation, I have rectified an error which can only be imputed to the printer of the original work. The distance of *Syrius* from our planet, is there said to be not less than *twelve hundred millions of leagues,* which are about *three thousand millions* of English *miles;* whereas the minimum of such distance, as ascertained by *Huygens* more than a century ago, was about 2,000,000,000,000 *miles,* and since the further improvement of Astronomical instruments, it has been found no less than *three millions of millions* of Miles.

(54.) Page 87: *Light is not proved to expand in a lateral direction.*

This would require some explanation. A whole apartment is enlightened, in every direction, by the intromission of sun-beams through an aperture even very small.

(55.) PAGE 90: *We know little more of Nervous fluid, than the name.*

We certainly have no better information, concerning *nervous* fluid, than what is possessed relatively to that fluid termed *magnetic,* or *organic,* throughout the present tract. Probably they are all one and the same, which sometimes has been denominated *Animal spirits,* or *Vital powers.* The more we enquire, the more simple we find to be Nature's means. The Electric, Galvanic, Minero-magnetic, Human-magnetic, or Organic, consist perhaps of one and the same elementary fluid, only variously modified.

(56.) PAGE 92: *Many indications confirm the opinion of Magnetic fluid's existence.*

According to every appearance, we are indebted to the presence of some fluid of this description, acting in certain determinate directions, and in certain spheres more or less extended, for a great variety of occult sympathies. In the number of these, is more particularly to be noticed that which maintains an invariable distinction between the different species, either of the animal or vegetable kingdom; and without which the respective races could not fail to be speedily annihilated, as the inevitable consequence of promiscuous intercourse.

(57.) Page 93: *One strong objection to the Magnetic fluid.*

This objection, though exposed in its full force by the author, is effectually overruled by the remark which terminates the paragraph. It is easier, in general, for an object actually existing to remain unperceived by any person, than it is for such person to be deceived by the false appearance of an object only imaginary; and the greater probability must always be in favour of the affirmative, in such a state of the question; even independently of the support it derives from positive facts, such as those stated in note 52d.

(58.) Page 94: *Extraordinary faculties of somnambulists.*

It is surmised, of course, that our author does not question the existence of those faculties which he describes, as attributed to Somnambulists. The extent of his experience does not admit a supposition that such phenomena, become daily familiar to hundreds of other magnetists, should have escaped his own observation; but he knows that the number of readers, sufficiently informed, must be comparatively few; and that those entirely uninformed upon the subject are unprepared to meet a direct assertion of facts which, however true, depend upon an order of things entirely distinct from what they have hitherto been accustomed to consider. As the useful exercise of the magnetic power does not, in the least, depend on any belief in such parti-

cular facts, he judiciously recommends that every one should hold his own opinion in suspense, respecting the question of their reality, until this be ascertained by personal experience; and indeed it does not require a long practice, to acquire sufficient information for removing every doubt. At the same time, it is just and proper, that such persons who possess judgment capable of detecting falsehood or delusion where it may exist, and who nevertheless have witnessed facts of this description, should not hesitate in asserting them when called upon; particularly when, free from any exaltation of mind, their object is only to diffuse wholesome information. In such cases, Candour and Honesty need never blush, at being found in company with Truth.

(59.) Page 95: *Classification of Somnambulists.*

Notwithstanding the author's remark, I cannot give unqualified assent to the implied impropriety of such distinctions. It is always observable, that the greater extension of intellectual or other faculties has some determinate direction, in each Somnambulist; and this indeed is corroborated by the author's own words, translated as follows, in page 71:—*The magnetist ought diligently to scrutinise the special qualifications of the Somnambulist, and endeavour to trace the direction to which they incline with most power and radiance of intellect, the better to cultivate their developement.*" It is with Somnambulists, as with persons in the state of waking; some, among the latter, are remarkable for quickness of sight, others for acuteness of hearing, others again for some particular extension in the powers of different organs.

(60.) PAGE 97: *Whether Somnambulists are capable, or not, of Foreknowledge.*

The wisest men of antiquity, not so hasty perhaps as ourselves in settling their opinions, have expressly recognized many examples of human foreknowledge, and recorded a considerable number of circumstances clearly referable to Somnambulism. This state, obviously known to them, is mentioned in their writings, under the general heads of *Sleep* and *Dreams;* but in the translations, we have used these words without discrimination, for want of a clue enabling us fully to comprehend the originals. One could not, without great presumption, impute what they have related to any supposed weakness of mind on their own part; and if their authority is to have any weight, abundant quotations might be adduced, in support of the affirmative upon the question agitated: but these will find some place more convenient than the present Notes.

(61.) PAGE 103: *Disposition of the memory, in Noctambulists, attributed to a complication with Somnambulism.*

By referring to Notes 11th, 12th, and 20th, the reader will be better enabled to form a correct opinion of the analogies alluded to.

(62.) Page 104. *Faculty of Volition, subordinate in the Somnambulist.*

To illustrate this position, I shall once more indulge in narrating an experiment. It took place, in my presence, about five years ago:—

An Indian lady residing at Paris, whose magnetic powers are of an elevated standard, and of whom performances still more extraordinary in this kind could be related, was solicited by a person of rank, then of the company, to submit her energies of volition to the following test. A woman in her service, and habitually cast into Somnambulism, from being under magnetic treatment at that period, happened then to be employed in a distant apartment; and the question was, whether this woman could be made to present herself in the assembly room, at the mental command of her mistress. The latter collected her attention for a few moments; she magnetised at a distance, and by a merely mental operation, the person I am speaking of, who then entered the room in the condition of a Somnambulist, and requested to be informed of the further commands of the lady.

I am aware that many unbelievers will conceive this to be sufficiently explained, by supposing a collusion between the parties; but some candid persons may perhaps be disposed to concede, that I am neither likely to have been imposed upon by so gross a delusion, nor to venture the affirmation of a fact of such descrip-

tion, without a conviction previously established upon admissible forms of reasoning.

(63.) Page 105: *Somnambulists may sometimes surrender to their passions.*

The possible extent of foreign influences has already been the subject of sufficient explanation. As to the spontaneous manifestation of vicious inclinations in Somnambulists, I can safely attest that the instances of it are extremely scarce; nor have any' as yet, fallen within my personal observation. A human being must be radically vicious indeed, if he were to prove such in the state to which we allude; and regarding a very few exceptions, to the result of general observation, which points out Somnambulism as a state in which morality is proportioned to the superior standard of intellectual powers, they can never supply sufficient motives for condemning a doctrine eminently beneficial to mankind, when it is carried into practice under the guidance of reason, judgment, and benevolence.

(64.) Page 106: *Human magnetism and Somnambulism, employed for the cure of diseases.*

The efficacy of the Human magnetic Action now rests upon abundant proofs, recorded for the last forty years.

It must readily be agreed, that amongst the narratives of cures which have been published in France, and already extend to a

long series of volumes, a great number ought to be discarded; the narrators not being always competent, accurately to observe the facts, to state and class them distinctly, to discriminate real causes, or the essentials from indifferent circumstances, and to avoid even gross mistakes. It shall further be conceded, that many of those facts are tainted with exaggeration; principally, from the delusive tendency of enthusiasm, against which it is difficult to guard in the commencements of Magnetic practice, the inexperienced observer being then bewildered by the apparent wonders daily unfolded to his view: at the same time, it is probable that few only, of such exaggerations, could with justice be imputed to insincerity. But when a scrupulous selection shall have been made,—when the line of distinction shall have been strictly drawn, it will certainly be found that the remaining facts, wearing an indisputable character, (from their resting upon multifarious and unexceptionable testimonies, of respectable and well informed persons of different countries, who had no intercourse with each other, and yet have witnessed, at different periods, and carefully observed substantial facts of the same order,) are still a great deal more than is strictly necessary, for justifying every thing asserted in this book concerning them, and to call forth the serious attention of every impartial person, not absolutely indifferent to the improvement of general knowledge, and to the well being of mankind.

Human Magnetism, it is true, does not always cure the diseases to which it is indiscriminately applied, by all descriptions of persons. It is conceived to be of little or no service, in cases where the vital powers require reduction: an organ actually destroyed, a constitution originally defective, are not susceptible

of restoration. In chronic diseases, approaching a fatal termination, this is perhaps not to be averted, and magnetim may procure only temporary relief. It will even fail, sometimes, to relieve in any degree, from a variety of internal or external causes impeding the magnetic action; but on the other hand, it has often been observed, in desperate cases which had defeated all medical art, to re-establish perfect health, by its single instrumentality. It has more prompt and decided efficacy, in acute, than in chronical disorders; and we assume, as the cause of this difference, that the vital powers, still existing in their plenitude, are more easily urged into action at the first period of invasion, than at any future time. In cases of Contusion or other sudden accidents, it almost always supersedes the necessity of bleeding; because this last operation is not intended for evacuating any excess in the absolute quantity of blood, but only to remove the danger arising from its unequal distribution, and unnatural affluence to that part which is immediately affected. Indeed, such Magnetic action is peculiarly powerful in re-establishing, generally, the natural course of the blood and humours, and in rectifying their aberrations. It will seldom fail to relieve the numberless complaints proceeding from Atony; yet in complicated cases, and in chronic diseases of long standing, there is need for patience, persevering fortitude, and self-denying devotedness, sometimes in a degree rarely to be met with, unless those requisites are strongly solicited by the bonds of relationship and mutual affection. It has a direct tendency to fortify the latter; and hence should be essentially considered a domestic remedy. Decided antipathy, or even temporary dislike between the parties, creates an almost insuperable obstacle to the magnetic action, which then is either paralyzed or repulsed.

In no case is Magnetism more important, than to women in Child labour. Its application, then, is eminently beneficial, will sensibly diminish the pain, and highly facilitate the delivery. This circumstance itself is sufficient to recommend it to our admiration; not only as to its efficacy at the birth, but as to the comfortable confidence previously filling the mind of the patient, during an anxious time; because the tonical property of Magnetism, which invigorates the whole frame acted upon, and enables all the functions of life to be performed with greater ease, also extends the same operation to the mental faculties.

Magnetism has the special effect of accelerating the progress of diseases towards a termination, rapidly developing the critical symptoms; and also that of determinating the invasion of such diseases as, having only a latent existence, would not otherwise have developed themselves until some future period. This, if rightly understood, will be found a real advantage; but it naturally suggests a caution, against unwary attempts at magnetising for the gratification of curiosity, and against commencing any treatment without previously ascertaining that impediments or interruption are not likely to happen, whether from causes originating with the magnetist himself, the diseased person, or any other upon whom they might depend, under all existing circumstances.

It is not unworthy of remark, that the practice we recommend has hitherto laboured under a peculiar disadvantage, with regard to the general opinion of its efficacy. Medical assistance, in its usual forms, is called for on the slightest ap-

pearance of indisposition, or, at least, immediately on the invasion of more serious disease; whilst Human Magnetism is but seldom thought of, until all other means have already failed, and the favourable chances therefore are much reduced: it would seem as if nothing short of absolute miracles could entitle such practice to the smallest confidence.

Although the exercise of the magnetic faculty be not divested of personal gratification, yet this is but too frequently counterbalanced by strong motives of disgust, which fortitude of mind, and great command of temper, can alone overcome. Should fervent zeal induce you to step beyond the precincts of your own family, you must not only renounce the common pleasures of social life, but also prepare to encounter mortification in various shapes. You may have to attend one same patient for many months, at his own hours, or those pointed out by the circumstances of the case, and be reconciled to a thousand caprices. You must persevere, without being discouraged, and calmly proceed amidst every distressing disappointment; sometimes meeting a total and unexpected change in the character of the disease, or other incidents which will baffle all your sagacity, place you under the greatest embarrassment, and to bear with which may require the utmost degree of human fortitude. Often will you sorrowfully contemplate, after a long course of laborious attendance, your best prospects reversed, from the patient's own fault, or the inconsiderate conduct of those about him; nor ought you to be surprised at the indifference and ingratitude with which your self-denying efforts will be met, or at the consequences of other people's folly being imputed to yourself.

Nothing more need be said, respecting the strenuous and protracted opposition against which the doctrine of Human Magnetism has had to struggle, before its present establishment on the continent, apparently on grounds no longer to be shaken. The censorious reflections, expressed in some of these notes, is directed against those persons, only, whose condemnation of that doctrine, and manifestation of disbelief in the magnetic effects, can justly be imputed to deficiency of candour or conceited pertinacity; and they ought not to offend liberal minded persons, of whatever opinion, who of course are not involved in those reflections. Systematic opposition, further persisted in, could however but little retard the progress of Magnetism, if this did not meet greater obstacles from the Apathy and cold selfishness which commonly overrule better sentiments. Affected sensibility is a very current coin; yet, when called into immediate action, we too often find that Ease will not bear to be disturbed, nor Pleasures suffer interruption.

But has not the noble sentiment of Pity been implanted in our hearts?—Does it not impel us to approach a suffering fellow-creature, to support him in our arms, and eagerly to seek the means of his prompt relief?—Know then, that this very sentiment becomes active and efficient Magnetism, whenever accompanied with Intention, and supported by energetic Volition, towards the desired effect.

Human Magnetism, or in other words a communication of the vital principle from one person to another, is (and this point cannot too much be insisted on) a faculty of simple and instinctive exercise, depending almost entirely upon three con-

ditions—*Attention, Intention,* and *Volition:* the latter chiefly derives its energies from an implicit confidence in one's own power, and is sustained by a combination of the best feelings of human nature. As that faculty belongs to all, its useful exercise becomes, in some measure, a duty imposed on every one. *Freely give, and freely receive;* for it should always be understood, that the act of magnetising is scarcely fitted for a mercenary occupation; although a few exceptions, at most, may be tolerated. Neither is it calculated to become an amusement for curious people; nor could the magnetic practice, accompanied with exclusive pretensions, maintain a due respectability. It is essentially a domestic concern; and cannot be better characterised, than by these few words of my friend Mr. Deleuze, *" C'est un Instrument de Charité."*

Although that practice requires very little instruction, for proving efficacious in the greater number of cases, its commencements would occasionally derive great benefit from the advice of an experienced magnetist, regarding the proper management of somnambulists. Yet a person of judgment and sagacity could even dispense with such advice, by proper attention to what has already been mentioned.

And lastly, it may not be misplaced to observe that any one, entering a course of magnetic practice, would probably be deficient in more than one important requisite, if he failed to keep in view this maxim of *Epictetus:* " When you do any thing from a clear judgment that it ought to be done, never shun the being seen to do it, even though the world should make a wrong supposition about it. For if you do not act

right, shun the action itself; but, if you do, why are you afraid of those who censure you wrongly?"

From motives sufficiently expressed, I profess to consider the co-operation of medical men a great desideratum; not as immediate actors, which the diversity of their employments seldom permits, but as guiding the inexperience of fathers, mothers, husbands, wives, and other relatives or friends, judiciously selected as occasions may require. This, however, is subordinate to a previous determination, on their part, to take up the matter in its genuine light, to discard former prepossessions, to relinquish certain settled systems, and perhaps to the necessity of unlearning certain things. They would remain in a great error, if they conceived the establishment of this doctrine to be injurious to their interests well understood. But, it would certainly contribute to correct many abuses in the medical practice, and to remove a swarm of venders of useless or pernicious drugs, from which are generated numberless infirmities and broken constitutions; more particularly in this country, where a sort of morbid longing, after such deleterious substances, has actually risen, especially amongst the females, to a disease no less real and fatal in its effects than any other.

To the clergy, of the Church of England, the habitual exercise of Human Magnetism ought especially to be recommended. No class of men can be better qualified. It aided, long ago, to the purpose of apostleship—*Et dixit eis: Euntes in mundum universum prædicate Evangelium omni creaturæ . . . . Super ægros manus imponent, et bene habebunt.* Several respectable priests abroad could be named, who, for a series of late years, have not

discontinued magnetising in the circle of their poor parishioners. The clergy's example would have great influence, both as a check upon every possible abuse, and to prevent the indiscriminate surrender of confidence. Probably, this appeal will meet them very unexpectedly; but its motives are obvious. Their attending to it, or not, is perhaps a matter less indifferent than will at first be supposed; and if to endeavour sweeping away a baneful prejudice, thereby making room for much practical good, be any way meritorious, I ask: Who should first step forward; braving a few contemptible obstacles, which are likely to vanish before to-morrow?—Who are so effectually protected as themselves, by public respect, from the sneer of folly, the slander of malice, and the danger of misinterpretation?

We have omitted entering into any detail, of the various processes commonly employed for magnetising. The works of De Puységur, of Deleuze, published in France; those of Kluge, of Wolfart and others, in Germany; also the Magnetic Annal, of Paris, of Strasburgh, &c., abundantly supply their readers with every thing requisite to be known on the subject. Dr. Demainauduc's publication in England may, with regard to process, supersede many of the rest, provided the reader's sagacity enables him to enter into the spirit of that book. A very short practical instruction however, from any experienced magnetist, will fully answer the purpose; whilst indeed it is conceived, by the writer of these Notes, that none ought to—nor would—refuse it, when satisfied that the applicant's motives are correct.

A paramount reason, for omitting such particular descriptions, is that we do not wish to urge the doctrines of any one school preferably to those of any other, but would rather let every person make his own selection; persuaded as we are, that either of them can be reduced to beneficial practice.

Should a favourable reception of the present Essay encourage us to treat the subject of Human Magnetism upon a more extended plan, it will then become our province carefully to compare the different doctrines, distinctly to specify the respective processes, faithfully to relate such authentic experiments as may be decisive of the different questions relative to the phenomena depending upon the exercise of that faculty; and, as far as in our power, to discriminate the point of truth from the numerous errors and misapprehensions too often mingled with it, and from the mystical notions and vain systems with which it has been associated. Nor shall we, then, omit to notice the important instructions abundantly supplied by the Holy Scriptures, for best regulating the magnetic practice.

But we can safely assert, that it has been ascertained beyond a doubt, especially within the last seven years, both in France and Germany, by persons of undoubted respectability, ranking high in science and learning, that, upon whatever theory or principle it be pursued, Magnetism has been successful in the alleviation and cure of disease. It is manifest to be the prerogative of Spirit, in Man, by the combined influence of his energetic Volition, his abstracted Attention, and benevolent Intention, to perform such cures, in most cases, by the single influence of those mental powers, without even the aid of medicine. With

unqualified belief in our power, confidence in the exercise of it, and concentrating the whole soul on the object, it would appear, that, by the process of magnetising, nature is assisted in re-establishing, according to her own laws, the action, re-action, and circulation of any part of the human organization. It would also appear, that some operators, by the power of Mind alone, are capable of producing salutary effects; but generally, the practice is to employ also the hands, which can be done even without touching the patient, when an affinity has once been established, whence it is believed healthful emanations of magnetic fluid are imparted, for the restoration of the equilibrium; and they are also employed for the purpose of keeping up the operator's undivided attention, abstractedly from all other considerations. Material discoveries are, however, making in the actual process of magnetism, and in the means of producing the most prompt and beneficial effects. A great many of the Faculty, in Paris, Vienna, Berlin, &c. have in some cases combined the process of magnetism with the medical practice, towards producing more prompt relief; and many valuable lives have been saved, by this combination of mental and physical power.

Convinced of the beneficial effects of Human Magnetism, in the alleviation and cure of diseases, if we now contemplate its moral consequences, we shall be further delighted with the beauties of its theory. The magnetic practice necessarily encourages the cultivation of every excellent disposition. To produce efficacious results, one must needs be benevolent; and being charitable and benevolent, as well as solicitous to relieve our fellow-creatures, it follows that we must deserve, and shall enjoy, their solicitude in return. Thence emanates this beneficial effect, re-

acting towards one's self: that upon the principles of Magnetism, which we have endeavoured to develop, the practitioner in turn becomes the object beneficially acted upon, for the promotion of his own health. Thus, independently of those satisfactory rewards, which the consciousness of doing Good never fails to bestow, a new field of advantages is opened to us, of the utmost importance.

This new light also confirms the doctrine of Philosophers, as to the influence of good and moral dispositions, in every person, upon the circulation of fluids, towards the due performance of every salutary function of human organization; as well as of the irritating passions, towards producing obstructions. It proves, that all the cheerful and agreeable dispositions enlarge the volume of the human frame, and produce corresponding conformations; that, on the contrary, all the painful and depressing passions contract the volume of the frame, and produce disagreeable conformations; and that the first tend to health, life, and happiness, whilst the latter constantly tend to misery and dissolution. Hence are unfolded to us new motives for the attainment of excellence, in the dispositions of the human mind; the better to qualify us for acts of beneficence towards our fellow-creatures, and the more abundantly to entitle us to their regard and solicitude.

One more important circumstance must be added, which will enlarge the religious mind to a still higher sense of the excellence and munificence of Divine Providence—namely, the power which Volition possesses over one's own internal circulation. Any person, once convinced of the immense resources which the magnetic action embraces, can even apply the volitive faculty

to the relief of pain within himself; and the experience of practitioners proves that beneficial effects have even been so produced. It must be admitted however, that such extended act of volition requires an undaunted mind, full of confidence in its powers; a state of mind which conscious rectitude alone can enjoy. And here again we perceive the wisdom of Providence:—That *Vice involves its own punishment—Virtue its own reward.*

Appendix to Note (22).

After the 20th line of page 146, *read the following, as the termination of that paragragh:—*

On the very recent occurrence of a man delivered into the hands of justice, for having inflicted upon his wife *five wounds,* all of which in different parts of her body, it is stated that *he was afterwards surprised on hearing that he had inflicted more than a single one,* of which indeed he appears to have preserved the recollection. Now, this remark is a very important one in the case. And as regards the question of Premeditation, I observe that they must be little acquainted with human nature, who could suppose that to meditate, and to prepare the execution of any reprehensible act, were inconsistent with an actual state of Insanity, at the time being: I could adduce facts accurately observed, to prove the consistency of the one with the other.

Appendix to Note (29).

After the sixth line of page 168, *read what follows, as the termination of that note* :—

We shall however introduce one remark, concerning that personage, the Archetype of real philosophers. They must have strangely mistaken his character, who supposed that he falsely pretended to hear the warning voice. As a pious fraud, such as that justly imputed to Numa Pompilius, it would have been useless, from the immense disproportion of civilization between the Athenians and the Romans, at those respective periods; and the ascribing his pretension to any vain motives would be inconsistent with what is known of his general conduct, that in particular which he held in presence of the Areopagus, and with the information given us by Plato, in his dialogues entitled *Crito* and *Phedon* :—" *Vitam impendere vero.*" But it it is further known of Socrates, that although he professed to disbelieve all those who related their supposed visions, he nevertheless was particularly attentive to others who confessed having heard unknown voices. He therefore was no impostor, in any sense of the word. Yet he seems to have been wholly unable to account for the illusion produced by his extraordinary mode of perception; and the same error subsisted with *Greatrakes,* the latter forming, however, his judgment of the matter according to the superstitious notions prevailing in his time.

Here, again, I have direct experiments in support of my own

opinion, regarding what is termed the Familiar Dæmon of Socrates:—

On several occasions, I have attempted to obtain, from persons in the condition of somnambulists, some accurate notion of the mode in which they then received their information; and have always been careful to interrogate them, on that point, in the most abrupt and unexpected manner. To one, who was only a menial servant of the utmost ignorance, and who had just detailed with great sagacity a complicated disease, I put the question: "*How do you know all this?*" The answer, accompanied with a start of surprise, was: "*I think I hear somebody telling me of it.*"—To another, who on the contrary was a person of sense and education, I put the same question on a similar occasion; and the answer, delivered this time with the composure and deliberation of one really anxious to satisfy my enquiry, was: "*It seems as if I saw it,—or heard it; it is neither the one nor the other, but it is more like* hearing, *than like* seeing: *there are no words for explaining this perception.*"